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THE HISTORY OF PHYSICK,

Or, An Account of the

Riſe and Progreſs of the Art,

AND

The Several Diſcoveries therein from Age to Age.

With Remarks on the Lives of the moſt Eminent Phyſicians.

Written Originally in *French*

BY

Daniel Le Clerc, M. D.

AND

Made *Engliſh* by

Dr. *Drake*, and Dr. *Baden*.

With Additional Notes and Sculptures.

LONDON,

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TO

Sir *Thomas Millington*, Kt.

Preſident of the Colledge of Phyſicians of *London*, and Phyſician in Ordinary to his Majeſty.

SIR,

THe Honourable Poſt, which you ſo worthily fill, gives a natural Title to your Protection to this Piece, which is the Hiſtory of the firſt Riſe, and earlieſt advances of that Faculty, which You ſo nobly defend in its declining Age. I call it the declining Age of Phyſick, not from any decay that I obſerve in its Intellects, which perhaps are more vigorous and lively now than ever, but from a formidable Conjunction, which ſeems at this time to threaten the Overthrow of its Conſtitution,

eſpecially here in *England*. The Subverſion of the Colledge of Phyſicians, the nobleſt Branch that ever Phyſick bore, has been attempted not only by the open Aſſaults of its Profeſs'd Enemies, but likewiſe by the ſecret Machinations of ſome of its treacherous corrupt Members, whoſe ungenerous Deſigns have been mainly defeated by your Prudence, and unſhaken Reſolution.

Quacks have been coævous to Phyſick itſelf; we meet with no Memoirs of a date early enough to ſhew us an Age unmoleſted with that raſcally ſort of Vermin. But to proſtitute a liberal Education to the baſeſt of Submiſſions, and to ſtoop an honourable Profeſſion to diſingenuous practices, only to gain the favour and recommendation of a Pack of illiterate Mechanicks, is an honour reſerv'd for our Age and Country, where Intereſt tyrannizes, and men are too impatient to wait the ſlow advances of Honeſty or Merit, to be rich or great.

It may ſeem ſtrange to thoſe that have not pierc'd to the bottom of this Myſtery, that men ſhou'd endeavour to ſubvert the Honour, and tram-

trample upon the Dignity of that Faculty, by the exerciſe of which they themſelves aim to riſe. But there is no Riddle in the matter; They have found out a ſhorter cut to Reputation than by Learning and Skill, which require Induſtry and Application; they ſteer their courſe altogether by Craft and Intrigue. They are refining upon the Policy of the Mountebanks; For they plainly ſee theFigure which theDoctor makes with the People is owing to the intereſt of the Fool, that recommends him. For this reaſon they endeavour to deſtroy a Society, whoſe Laws and Conſtitutions are a ſevere curb to all ſuch mean indirect Practices, and which allow its Members no other methods of making their court to the world, than thoſe of Juſtice and Charity; which latter theſe men have as much as in 'em lay endeavour'd to obſtruct. Of this the Office now erected at the Colledge for the relief of the Poor is a ſufficient Evidence; and in ſpight of the Malice of its Enemies, or the Iniquity of the Times, will, I hope, prove a laſting Monument to your Honour, and

procure you the hearty reſpect, and thanks of all good men, as it does of,

SIR,

Your moſt Obedient Servant,

J. D.

TO

TO THE READER.

THE work, by many ſo much wiſh'd for, and ſo long deſir'd, is I hope by this time pretty far advanc'd. Mr *Le Clerc* has in this firſt Volume, which is ſent to prepare us for a better reception of thoſe that are to follow, given us ſuch a Specimen of his skill and exactneſs, that we have reaſon to expect with Impatience the Accompliſhment of his Promiſe. A work of this nature carries ſo much difficulty, and ſo little Profit to the Undertaker, that few have the Ability requiſite for ſuch a Task, and fewer the Courage to engage in a Service ſo hard, for a Reward ſo ſmall, and ſo precarious as Reputation. For, tho Reputation be almoſt univerſally courted, 'tis for the ſake of Popularity, and Preferment, which are ſuppos'd to attend it.

For this reaſon perhaps it is, that the *Hiſtory of Phyſick* has been ſo much neglected in this Age, that has with ſuch wonderful Induſtry and Succeſs, cultiva-

ted, and carry'd on this Science in all its Branches. The duty of a Hiſtorian obliges him to be juſt to others, and to aſſert their honour who deſerve it, how contrary ſoever to his own Intereſt, or Inclinations, a thing directly repugnant to the general humour of the World, who affect to found their own Names upon the ruine of other men's, and think every one that hears well in the oppoſite Scale to themſelves, and conſequently that their only way to riſe is by depreſſing others.

But whether this perverſe, malevolent Temper, a diſeaſe as common to, and as hard to be cur'd in Phyſicians as other men, indiſpos'd 'em for a work ſo ungrateful, as the recording the Merits and Services of others, without any Proſpect of reward to themſelves for their labour: Or whether the general Application to the Improvement of the Art or Science itſelf, might make 'em neglect an enquiry, which they might think brought no real acceſſion of knowledge to it: Or laſtly, whether the reaſonable care which ev'ry man might lawfully have of his own Intereſt, diverted 'em from a Study, which, giving no reputation of Practical Skill, was not likely to be attended with Profit; this uſeful enquiry lay dormant above fourteen hundred years, nothing conſiderable having been done in it from the time of *Galen* to our Author, that I know of.

In

In the year 1611, *Michael Doringius*, a *German* Profeſſor of Phyſick in the Univerſity of *Heſſe*, publiſhed a piece *de Medicina & Medicis*, in the firſt part of which he treats expreſsly, *Of the Riſe, and Progreſs of Phyſick*; wherein he pretends to give an account of the Inventers and Improvers of Phyſick, and the ſeveral Sects into which the Profeſſors of it were ſplit, and ſubdivided. But as our Author in his Preface rightly obſerves, this Book does by no means anſwer the Title. For, beſides ſome general hints concerning the Fabulous Age of Phyſick, looſely put together; and a very ſlender account of the ſeveral ſorts of Antient Phyſicians incoherently patch'd up from *Celſus* and *Galen*, he has very little to the purpoſe of his Title. His main aim was to curb and refute the extravagancies of *Paracelſus*, whoſe hot-headed whimſical notions began about that time to prevail very much in *Germany*. For *Paracelſus*, by his application to Chymiſtry, (a ſtudy then not much in uſe) having made himſelf Maſter of ſome conſiderable Remedies, had partly by his Cures, and partly by his prodigious Boaſting, gain'd ſuch an Aſcendant over the credulous Vulgar, and with them ſome not unlearned men, that ſeeing ſomething more than they expected, they fooliſhly believ'd more than was poſſible of him. This Succeſs, in conjunction with his natural Vanity, blew the man up ſo exceſſively, that he immediately laid

laid claim to the Soveraignty of Phyſick and Philoſophy, ſet up for a new Hypotheſis, and a new Sect, and with the true Spirit of an Enthuſiaſtick Reformer, very rudely and unjuſtly inſulted and vilify'd all the great men that preceded him in either Study, eſpecially *Ariſtotle* and *Galen.* This Inſolence arm'd abundance of Volunteers againſt him, and engag'd divers learned Pens on both ſides in the Controverſie, amongſt whom *Doringius* made one, whoſe Book *de Medicina & Medicis*, whether we conſider the Matter, Method or Deſign of it, muſt be accounted as it really is, a Polemical, not a Hiſtorical Piece. For thoſe few Hiſtorical Remarks which he premiſes, ſeem rather to ſerve as an Introduction to his Argument, and to ſhew the Antiquity and Excellence of the Sect, which he undertakes the defence of, than to make any part of the Original Deſign.

Neander of *Bremen* ſeems to promiſe ſomething more perfect and compleat, (as our Author relates his deſign, or rather the Title of his Book.) But I have never ſeen this Book, as our Author likewiſe confeſſes he never had when he wrote his Preface, and therefore I can only obſerve concerning it, that this Piece cou'd afford our Author no Method, or Aſſiſtance in the proſecution of his Excellent work hitherto.

After theſe, the learned *Conringius*, Profeſſor at *Helmſtadt*, fell upon much the ſame Argument, which he treated of in

in ſeveral Lectures to his Scholars, and promis'd to publiſh compleat to the World, but was prevented by death. It was afterwards publiſh'd in Quarto, under the Title of *Hermanni Conringii Introductio ad univerſam Medicinam*, with tedious Notes by *Chriſtopher Schelhammer*, his Scholar, and afterwards Profeſſor in the ſame Univerſity, which ſerve rather to ſwell the Bulk, than raiſe the Value of his Author; and to make him more Voluminous, than Uſeful or Compleat. The whole Work is divided into ſeveral Chapters, or Lectures, concerning the Nature, Conſtitution, and Invention of Med'cine, or the Art of Phyſick, Of the Phyſick of the *Aſclepiadean* Family, and the ſeveral Antient Schools of Phyſick, Of the ſeveral Sects, and their Authors: The reſt of his Chapters he beſtows upon the ſeveral Members of the Faculty, (*viz.*) Phyſiology, Pathology, Pharmaceuticks, Semeioticks, Diæteticks, Anatomy, Botany, *&c.* each apart, wherein after a few ſlight hints of the uſe of 'em in general, he proceeds to ennumerate, and cenſure the Authors that have written of 'em, whether Antient or Modern

Had this deſign been rightly and exactly proſecuted, 'tis probable our Author had been in great meaſure prevented. For tho the Method in which they proceed be very different, yet the matter wou'd have been in the main coincident. But whether *Conringius*, who perhaps intended theſe Lectures only as private directions to his own Scholars, for the choice

of

of Authors in the courſe of their ſtudies, who therefore might reſt ſatisfy'd in the ſingle Authority of their Maſter, did not think himſelf oblig'd to dilate on thoſe matters, or Authors, which he recommended to 'em, or cautioned 'em of; Or whether coming out after his Death from the Notes taken by his Scholars during his Reading, theſe Lectures were mutilated by a haſty tranſcription; Or, which at laſt 'tis moſt reaſonable to believe, that theſe Lectures were only Sketches of his deſign, rough Draughts of a Piece, which wou'd have made a very different Figure, had the Author liv'd to have filled up his Deſign, and given the Finiſhing Strokes; The view which he gives of the Phyſick of any Age or Perſons is very confus'd, ſhort, and imperfect, His Characters of Authors ſuperficial, arbitrary, and ſometimes unjuſt.

Nor is his Performance much mended by the hevy labours of his Diſciple *Sebelhammer*, whoſe Partiality, and want of Judgment, abſolutely incapacitate him for the buſineſs of a Hiſtorian, or a Critick. His Paſſion for *Ariſtotle* and *Galen* is moſt remarkable in him; they are his Spectacles of Philoſophy and Phyſick, without which he can't ſee any thing, nor comprehend how others ſhou'd. Upon this account he bears an irreconcileable grudge to the *Engliſh* Phyſicians, particularly to Dr *Willis*, for not ſubmitting their Reaſon upon all occaſions to his two Oracles; and having us'd his own underſtanding to leading-

leading-ſtrings all his Life, he wonders at the Boldneſs and Preſumption of any one that dares truſt his to its own Legs. I ſuppoſe, we need no other line to fathom the depth of this Gentleman's capacity, and to aſſure us that no great burthens of Learning are like to reach us that way. But if we conſider his Favourites, the Cobweb Spinners upon *Ariſtotle* and *Galen*; and the plundering Compilers of tedious *Dutch* Syſtems of Practice, which he values by the Bulk, we have no great reaſon to be ambitious of his Favour, but rather to take his cenſure for a Complement, and be proud of being out of his good Graces.

Beſides theſe, and the Chronology of *Wolfgangus Juſtus*, (which our Author ſays he has not ſeen, tho in the fourth Book of this Volume in the Chapter of *Diocles Caryſtius*, he taxes him with a conſiderable miſtake) there are ſome other ſmall Pieces of *Heurnius*, *Vanderlindan*, &c. which afford ſome ſcatter'd hints; but ſuch as are no bar to our Author's pretenſions, as the firſt that has regularly trod this Path, in which no continued traces appear to guide him.

I ſhall not attempt to foreſtal the ſatisfaction of the Reader, with a tedious account of our Author's Performance and Merit on this account. But I muſt be ſo juſt to him, as without treſpaſſing upon any man's patience to obſerve, that Mr *le Clerc* is the firſt that has given us a diſtinct view of the ſtate of Phyſick in the fabulous Ages of the world. He has taken exact

act care to ſettle the age of the ſeveral reputed Inventers of it, and from a confuſion of Traditions, abſurd, fabulous or uncertain, ſo judiciouſly to extricate the truth, as with a great meaſure of certainty to deliver to us no contemptible account of the growth, and encreaſe of Phyſick during thoſe dark times. As his light encreaſes, his proſpect clears up, and the ſecond Book gives us a ſuccinct, but a well digeſted account of the Progreſs of the Science, under the management and cultivation of the Philoſophers, till the time of *Hippocrates*, whoſe Reputation and Abilities grew to ſuch a heighth, as to overtop and obſcure all that went before him, and even to caſt a damp and a cloud upon the Merits of all that have ſucceeded him for ſo many Ages to this day. His third Book is entirely taken up with the Hiſtory and Phyſick of *Hippocrates*, which he has ſo far exhauſted, that ſcarce the works of that great man himſelf, can give us ſo juſt an Idea of his Merit and Abilities. He has with great accuracy and diligence, diſtinguiſhed the genuine Works of *Hippocrates* from the ſpurious, and with as great Art and Judgment extracted a compendious Syſtem of the Philoſophy and Medicine of that Father of Phyſick. From whence, if we have not the means of ſurveying minutely all the particular paſſages and beauties of it, we have at leaſt the advantage of a more entire and uniform View, and may make a better Judgment of the whole. So that tho from thence

thence we don't learn the practice of *Hippocrates*, yet we may there ſee what occaſion we have for it, and be readily referred to any thing, which we ſhall think fit to examine more minutely. If therefore a work of this nature does not immediately make us able Phyſicians, it makes us better Criticks, and conſequently t'other alſo, if we will imploy our Judgments for the enlargement of our Knowledge, and not perverſely abuſe it to ſnarl at one another. The laſt Book of this Volume contains the account of the State of Phyſick, from *Hippocrates* to the Age of *Alexander the Great*, in which nothing of moment occurs, except ſome few Innovations in *Phyſiology* by *Plato*, *Ariſtotle* and *Theophraſtus*, no conſiderable Memoirs remaining to us of the Practice or Opinions of the profeſs'd Phyſicians after *Polybus* the Son-in-law of *Hippocrates*, till *Chryſippus*, who begins the next Volume.

One thing I think my ſelf oblig'd to acquaint the Reader with, that neither the Author nor the other Gentlemen concern'd in this verſion, may be held reſponſible for errours, of which I perhaps alone am guilty; which is, that in tranſlating the firſt Book, I have taken the liberty to add ſome few Marginal Notes, which I thought of uſe to the Illuſtration of that part of the Hiſtory, and which I have therefore caus'd to be diſtinguiſh'd from the Authors, which are referr'd to by Letters, as mine, by theſe marks * †.

It may perhaps be further expected that I ſhould ſay ſomething according to cuſtom for myſelf, and the Gentlemen concerned with

with me in this Verſion, and apologize for what we have done. For my part, I ſee no reaſon for't; if we have done our Author juſtice, an Apology is altogether unneceſſary; if not, 'tis inſignificant. We have thrown away our pains, as the Reader will his; and therefore I ſhall truſt to the Merits of Mr *Le Clerc*, for an Excuſe; if they will not ſerve, I deſpair of any better, and ſhall ſhift without, as thoſe concern'd with me muſt do likewiſe. If we give the Reader any ſatisfaction, 'twill be double to us, and we ask no more.

THE

The Author's Preface.

Divers learned Men before me have deſign'd the History of Phyſick; *but none as yet put* execution, *none at leaſt that has come to my* ledge. Voſſius *intended it, and we find in* of his poſthumous pieces entituled, De Philo- hia, *ſeveral things concerning the Antient* ſicians, *the writings left by 'em, and the time* which they lived; *but it ſeems to be a Plan only,* that a very defective one of a larger work; Cap. 2. para- graph. ultimo. its Author in one place gives it the title of History of Phyſick, *in expreſs terms.*

Meibomius *and* Reineſius, German *Phyſi-* ians, *well known by their works, both promiſed* he *ſame Hiſtory, but were prevented by Death.* At *preſent I know no man, that has any ſuch de-* gn, *the learned* Monſieur Dodart *excepted, a* mous *Phyſician of* Paris, *whoſe work upon this* ubject *is expected with impatience. If that ap-* ars *ſuddenly, whatever diſadvantage I may* eet *with from this claſhing, I ſhall think it an* onour *to me, and eſteem my ſelf happy in jump-* ng *with a Man of his merit, in the ſame deſign.*

The late Monſieur Menage *likewiſe wrote the* Hiſtory of the Antient Phyſicians; *but there is* bundance *of difference between a Hiſtory of Phy-* ick, *that is, a collection of all that relates to their* erſons, *the titles, and number of their writings,* nd *a Hiſtory of Phyſick, that is, to ſet forth the* pinions *of the Phyſicians, their Syſtems, and Me-* hods *and to trace ſtep by ſtep all their diſcoveries. This was in my opinion not within the reach of Monſieur* Menage, *who was no Phyſician; tho his great learning ſufficiently warrants to me his ſucceſs in the other method. Tho yet I know not whether that were printed or not.*

Petrus Caſtellanus, Greek *Profeſſor at* Lou- vain, *publiſhed, before Monſieur* Menage, *a ſmall book, of the* Lives of the Phyſicians, both antient and modern, *printed in* 1618, *but he has omitted ſeveral both of the one, and the other, and ſays very little of any in particular.*

Neander, *a Physician of* Bremen, *printed likewise in* 1623, *a book, wherein he treats of the Origine of Physick, its Antiquity and Nobility, of the Sects of its Professors, of its intervals, during which it was neglected, of its Revivals, and of the Works of those Physicians, that contributed to it, in which the Author has hit the true design of such a History, if he has not contented himself with generalities too loose; as has* Doringius, *another* German *Physician, who wrote a little Book, in* 1611, *concerning* Physick and Physicians, the Rise, and progress of their Art, &c. *Scarce has this Author fill'd three pages of a Book in Octavo in a large Letter with all that he says of* Hippocrates, *by which we may judge, how his performance answers the title. I have seen* Doringius's *Book, but cou'd never see* Neander's. *Nor have I seen a piece of* Wolfgangus Justus *called the Chronology of the Physicians, both Antients and Moderns, printed in the last Age.*

Among those Authors that treat of matters relating to the History of Physick, we ought to rank the famous Civilian Tiraqueau. *This learned Man in his thirty first Chapter of his Book concerning* Nobility, *which alone wou'd make a reasonable Volume, takes occasion to start the question,* whether the Art of Physick derogates from Nobility or not? *Where, after determination for the Negative, he shews, that Persons of the highest Rank have practised this Art; that a great many Physicians have been canoniz'd for Saints, that several Popes, Emperors, and Kings have practised Physick, as well as many Queens, and other Ladies of great Quality; nay, and divers Gods, and Goddesses, and almost all the antient Philosophers and Poets; and beside the particular List of the Individuals of these several conditions, he gives at last a general Catalogue of almost all the known Physicians, rang'd Alphabetically.*

All the aforecited Authors have written to the advantage of Physick, and left the Antients in peaceable possession of the honour they have acquir'd, and maintained till these latter ages.

Mon-

Monſieur Lionardo de Capoa, *a* Neapolitan *Phyſician of great reputation, is the only one, who in a Book publiſhed by him, wherein he treats of the Riſe and Progreſs of Phyſick, made it his principal aim to ſhew the uncertainty of it, overthrowing the Syſtems of almoſt all, particularly the antient Phyſicians; for amongſt the Moderns he ſeems to ſide with thoſe, that eſpouſe the* Carteſian *Philoſophy, and* Chymical *Principles, explained after his own Senſe; at leaſt he allows theſe two to be the foundations of the true Phyſick, which ought to be eſtabliſht. But the Phyſicians that ground their practice upon them, being very few, eſpecially in* Italy, *he concludes Phyſick to be to this day very uncertain.*

We may allow Monſieur di Capoa *to have proſecuted the Hiſtory of Phyſick, ſo far as he has trac'd the Riſe and Progreſs of it. But beſides that he loſes the Character of a Hiſtorian, chooſing rather to combat as an Adverſary the opinions, he diſlikes, than to ſet 'em in their full light, and ſpinning his own reaſonings to much greater length than thoſe are of, which he oppoſes, he omits abundance of things of great importance to the Hiſtory, of which he treats. The chief uſe of his Book is to diſabuſe thoſe, that are prejudic'd in favour of the Antients. Nor are this learned Mans works of ſmall uſe, eſpecially in that Country, where every thing that's new, is indifferently condemned for that reaſon.*

'Tis apparent from what has been ſaid, that no body has yet written this Hiſtory, as I have already remarkt, and that the Piece I now ſend abroad, is the firſt, that preciſely handles this matter. This makes me hope, that the World will give me ſome grains the more of allowance, and looking upon this only as an Eſſay, will pardon more eaſily thoſe faults, they may find in it. Nor in reality do I offer it for any more than an Eſſay, my Subject yet, as I may ſay, but putting forth its buds in this little Volume, which amounts not to a ſixth part of the whole, and which had not ſeen the light, but by this Specimen to try the reliſh, and ſound the opinions of my

Judges, that I may take my measures thereby in the Sequel.

This may suffice to stop the mouths of those that may object, that I promise much, and perform little, that my Book does not make good its title, that the Mountain is in labour of a Mouse. If I thought they were of that opinion, for whose judgments I ought to have a deference, I would immediately resign to some body else. But if they think more favourably of me, I shall persist in hopes to improve, as I proceed, by the instructions I may receive. And I perswade my self, that Greater Wits, instead of accusing me of presumption in attempting a work, that requires more learning than I am Master of, will be so just, as to make some reckoning even of my weak endeavour; and treat me at least, as Quintilian does a certain Author, whom he ranks among the indifferent ones. * He deserves (says he) the credit of knowing all that he ought to have known, for undertaking to write of so great variety of things, tho for no other reason, than the boldness of the design.

* Dignus vel hoc proposito ut illum sciisse omnia illa credamus.

I shall not amuse my self with the several uses that may be made of the History of Physick, the title alone sufficiently shews, what is to be expected. I shall only take notice, that one may see, (as 'twere) with the cast an Eye by means of this History the principal Reasonings, and most considerable Experiences that have been found out from the beginning of the World, either for the prevention or cure of Diseases. The Books which Physicians daily write, are filled with their own proper Experiences, or their particular Reasonings, or those of others, to which, if they approve 'em, they endeavour to give a new turn; but we seldom see there, those that are not for their Palate; or at least we are not permitted to see the fairest side of 'em.

'Tis not so with this History, which is obliged to penetrate into the very soul of every age, and every Author; to relate faithfully and impartially the thoughts of all, and to maintain every one in his right, not giving to the Moderns what belongs to the Antients, nor bestowing upon these latter

what is due to the former; leaving every body at liberty to make reflections for himself upon the matters of Fact as they ſtand related.

This at leaſt is my own Idea of the Hiſtory in hand, and the end I propoſed to my ſelf in writing of it. I have diſengaged my ſelf, as much as poſſible, from all prejudice on this occaſion, and have examined all the Authors that have come to my hands, by their own writings, and not by any written or verbal reports of 'em, or their works.

I am convinced, particularly in the caſe of Hippocrates, *that 'tis dangerous to relie upon the teſtimony of another. This ancient Phyſician having deſervedly, and upon many accounts gain'd the eſteem of all the World, and being look'd on as a compleat Model, every Author has made him the complement of his own diſcoveries; or if any one were ſo tenacious, as not to part with an invention which he thought he had a juſt title to; he has immediately met with crowds of Opponents, that have uſed their utmoſt efforts, to ſhew, that* Hippocrates *either ſaid, or ſaw it before; a weakneſs not abſolutely overcome to this hour. I have declin'd taking any party, or declaring for, or againſt the opinions I report; or if I have at any time taken more liberty it has been very rarely.*

As to the diſpoſition of my work, the firſt part, as I have ſaid, is the only one I publiſh at preſent, which contains chiefly the Phyſick of Hippocrates, *that being of greateſt importance in this Volume. The reſt, which reſpects the the State of Phyſick before him, and after him, not being ſo conſiderable, tho all of uſe to the Hiſtory.*

The firſt part ſeems to contain nothing, but what is fabulous, or very uncertain. Yet even there, among the Fables of Eſculapius, *and other deified Phyſicians, amidſt the weak Eſſays of the firſt Men to ſecure or diſengage themſelves from diſtemper, we diſcover the tracks of Med cines in in moſt places yet eſteem'd the principal; ſuch as Bleeding and Purging, the antiquity of which is thereby eſtabliſht.*

We may ſee likewiſe in the ſecond Book, that 'tis not abſolutely true, that from Eſculapius, *or his Sons, to* Hippocrates, *there was a ſort of inter-*

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regnum in Physick, and that the six or seven hundred Years intervening between these two great Men were not time lost, as some pretend. On the contrary, it shews that during this interval the Foundations of rational *Physick were laid, the* Dissection *of* Animals *introduced, and a new method of enquiry into the* causes *of* distempers *brought into play, for all which we are obliged to the* Philosophers, Pythagoras, Alcmæon, Democritus, *and others therein mentioned.*

From Hippocrates *to the Period that closes the 4th Book, which I call the first History of Physick, we find nothing new, the term being very short. We only observe that the Philosophers of that time, the chief of which were* Plato, Aristotle, *and* Theophrastus, *push'd on a little further in imitation of their Predecessors their Anatomical discoveries, especially* Aristotle. *The Practical Foundation laid by* Hippocrates, *and his predecessors, remained very little altered in all that Time.*

There remains only the Physick of Hippocrates, *which, as I have said, is the most considerable part of this first Volume. What that is, may be seen in the third Book. I shall only add, that, if any man objects, that I have not exhausted this rich Fund, but have left much unsaid, I acknowledge it. But this I assure him, that, to the best of my Judgment, I have made* Hippocrates *say nothing, but what he really did say, and that I have omitted nothing, that I thought very material, either in his reasonings, or his method.*

I have one word more more to add concerning the Language in which I write. If I had written in Latin, I might perhaps have had more Readers, and the faults have been less visible; at least I might have hoped for as easy pardon as abundance of other Authors, that have written lately in it, tho but indifferent Masters of it. 'Tis pure humour, that made me write in French. If my Book be worth the while, 'twill find Translators enough to make it of use to Strangers. And for the French 'tis sufficient, if they understand me, without being solicitous about the purity, or politeness of the Stile, which seldom falls to the share of those that are but borderers upon the Country.

THE

THE HISTORY OF Phyſick.

PART I.

BOOK I.

The Riſe and Progreſs of Phyſick, from the beginning of the World, to the time of the *Trojan* War inclusive.

CHAP. I.

The Reaſons that firſt put Men upon the Search after Medicine, and their earlieſt proceedings therein.

COULD the Bodies of Men, and other Animals, perſiſt always in their natural ſtate without any alteration, and every Part, whereof they are compos'd, do its duty, we ſhould enjoy a perpetual courſe of that, which we call *Health*, or *Life*. But this admirable piece of Workman-ſhip, like all the reſt, is ſubmitted at length to Diſſolution: Not a moment paſſes, which makes not ſome change, ſenſible or inſen-

ſible. The Springs which move our Bodies are fram'd of Matter ſo tender, and ſo ſuſceptible of all Foreign impreſſions, that no long time is requir'd to wear 'em out, and being extreamly ſubtil and fine, muſt needs be very brittle, and therefore frequently out of order: nor can it poſſibly laſt long in compariſon with more ſolid Bodies, and conſequently *Death*, which finally diſſolves us; and the *Diſtempers*, which lead to it, are unavoidable.

Nor are we to be ſurpriz'd at Dying, ſince we have more reaſonable cauſe of wonder, that Diſeaſes come not oftner, and Death ſooner; which were inevitable, if among the numberleſs Springs, that actuate our Machine, ſome were not leſs neceſſary, others leſs nice. Some, like the main Spring of a VVatch, give the motion, and ſet all the reſt a going: Others, leſs eſſential, may receive great damages, and ſtand ſtill, without ſtopping the motion of the whole. The Errors we commit in the uſe of thoſe things, that are neceſſary for the maintenance of this Engine, as Meat, Drink, Exerciſe, and Reſt, *&c.* (which are thoſe, that uſually produce the greateſt alterations in the principal Parts) nor even the violent impulſes of other Bodies, tend not always to its entire deſtruction; nay, often ſcarce cauſe a ſenſible diſorder. But, if it ſo falls out, ſuch is the wonderful contrivance of this Machine, that it can frequently ſhake off, unaſſiſted, the Clogs that impede its motion, and recover its former ſtate (or very near it); for, we muſt confeſs, that theſe frequent ſhocks wear, and deſtroy the Springs by inſenſible degrees.

But, when this diſorder riſes ſo high, that it cannot be ſurmounted by all the force of the Machine in its ordinary courſe, that there is a neceſſity of Foreign Aid; as there are about it ſome Bodies hurtful to, and entirely deſtructive of it, ſo there are others helpful, and beneficial in its extremeſt need. The Beaſts, under the direction

direction of their Senſes only, know how to refrain, and guard themſelves from thoſe; and to take the benefit of theſe. I ſhall not here take into conſideration, what is commonly reported of the Inſtinct of Brutes; of that hereafter. 'Tis ſufficient to take notice, that Men, who have Reaſon, have not fail'd to make uſe of it on theſe occaſions.

The kindneſs they have for their own Bodies has taught 'em, ever ſince the beginning of the World, to diſtinguiſh carefully between what was uſeful for the preſervation of Life and Health, and what was deſtructive of 'em. They uſed their utmoſt endeavour to avoid the latter, but finding all their caution inſufficient, and that it was not always in their power to avoid the Cauſes of Diſeaſes, their refuge was to obſerve nicely the conduct of thoſe that were fallen ſick.

Finding therefore, that, in their opinion, ſuch or ſuch an Error had haſten'd the death of ſome, and ſuch and ſuch Conduct the recovery of others, and that then they made uſe of things, not uſed in time of health, to which they attributed their recovery, they, for the future, avoided what they thought hurtful to the former, and try'd upon other perſons in like caſes; thoſe things, which they thought ſo beneficial to the latter, and being confirm'd by repeated Succeſſes, continued the uſe of 'em.

CHAP. II.

Whether Med'cine came immediately from God: And how the firſt Remedies were found out.

WE have ſeen, what firſt induc'd Men to have recourſe to Med'cine, and what in general their management muſt needs have been on that occaſion. If it be ask'd, Who taught

Men to have recourſe in their Sickneſs to things of which in Health they made no uſe? Moſt believe, that Men owe their firſt knowledge of this kind to Divine Inſpiration, immediately, and by way of Revelation, or Inſtruction.

The Jewiſh, and many Chriſtian Doctors, have inferr'd from *Geneſis*, where 'tis ſaid, *That God caus'd all the Creatures to paſs before* Adam, *that he might give 'em Names:* That he, at the ſame time, receiv'd a perfect knowledge of all their qualities, and of the reſt of the Creation; and conſequently, that he was not ignorant of their Medical Vertues. Many yet are of another opinion: Of this firſt Man we ſhall ſay ſomewhat more, when we treat of the Inventors of Medicine. A ſecond Argument to prove the cœleſtial Origine of this Art, is drawn from thoſe paſſages of *Eccleſiaſticus*; * where he ſays, *That God created the Phyſician, and the Phyſick, and that he hath given Science to Men, and that 'tis he that healeth Man*, &c.

* *Cap.* 38. *Verſe* 1, 2, &c.

All the ancient Pagans held their Gods to be the Authors of Medicine. *The Art of Phyſick* (ſays (*a*) *CICERO*) *is Sacred to the Invention of the Immortal Gods*; that is to ſay, This Art was look'd on as Sacred, becauſe invented by the Gods. The Author of a Piece among the Works of *Galen*, Entituled, *The Phyſician*, or *the Introduction*, tells us, *That the* Greeks *aſcrib'd the invention of Arts to the Sons of the Gods, or others of their neareſt Kindred, who were inſtructed by 'em*. *HIPPOCRATES* makes God the Inventor: (*b*) *They* (ſays he) *who firſt found the way of curing Diſtempers, thought it an Art that deſerv'd to be aſcrib'd to the Gods* (*c*); *which* (adds he) *is the receiv'd Opinion.*

(*a*) Deorum immortalium inventioni conſecrata eſt Ars Medica. *Quæſt. Tuſc.* 3.

(*b*) De priſc. Med.

(*c*) Ὡς θεοῖσι ἀνατεθείκασι. (*vid.*) *Artic. of* Democritus, *l.* 2.

(*d*) Dii primum inventores ſuos aſſignavit Medicina, cæloq; dicavit. *Plin. lib.* 29. *cap.* 1.

(*d*) They who were not preciſely of this mind, yet rank'd at leaſt among their Gods the Men that invented Arts, eſpecially Phyſick; either out of admiration of the Introducers of things ſo uſeful to Society, or as a publick acknowledgment of the benefits they had receiv'd

ceiv'd. (e) We ſhall bring Authorities and Inſtances, in confirmation of what we have now ſaid, which will ſhew in what manner the Heathens believ'd their Gods imparted their Aid to the relief of Men's Maladies, and the light requir'd for the practice of Phyſick.

(e) *See the Articles of* Hermes, Oſyris, Iſis *and* Eſculapius.

The neceſſity of this Art once ſuppos'd, *Reaſon*, and *Chance*, might preſent Men with the firſt Remedies they made uſe of: Tho' the moſt ancient Inſtances we meet with, of the manner of diſcovering the Vertues of any Plants, render us indebted to Chance alone.

There is a Fable, that (f) GLAUCUS *Son of* MINOS *King of* CRETE, *as he was playing, tumbled into a Veſſel of Honey, and abundance of time was ſpent in vain ſearch after him. At length one* POLYIDUS, *a Diviner, was ſent for from* ARGOS, *who diſcovered where he was.* MINOS *finding him ſuch a notable Fellow, preſently concluded that he cou'd reſtore him to life too, and to compel him to it, caus'd him to be enclos'd in the ſame Tomb. The Conjurer thus put to his trumps with the Carcaſs, ſpied a Serpent making towards him, which he ſlew. Preſently after came another Serpent, who ſeeing the other dead immediately ſcamper'd, and return'd with a certain Herb, with which he cover'd the whole Body of the dead Serpent, and brought him preſently to life.* POLYIDUS *took the hint, and made the ſame experiment upon* GLAUCUS, *with the ſame ſucceſs; thereupon he call'd to ſome, that paſs'd by, who carried the news to the King, who preſently ſet him at liberty.*

(f) Hygin. lib. [illegible] Apollodor. lib. 3.

A leſs incredible Fable than this, is that of *MELAMPUS* and the Daughters of *PRÆTUS.* Melampus *was a Shepherd, who obſerving that his Goats purg'd as often as they eat* HELLEBORE, *bethought himſelf to make them eat of it, and give their Milk to the aforeſaid Ladies, who through a Malady, of which the Phyſicians give divers examples, thought themſelves turn'd into Cows, which the Fable attributes to the wrath of* Bacchus, *or*

Juno, *whom they pretended to ſurpaſs in beauty; however, the Shepherd's experiment ſucceeded, and the Ladies fancies were eas'd.* MELAMPUS was Country-man to *POLYIDUS*. We ſhall have occaſion to ſpeak of both hereafter.

If it be ask'd, Who taught *Polyidus*'s Serpent, or *Melampus*'s Goats, the uſe of thoſe Herbs: Thoſe, that believe, that God firſt taught Men Phyſick, wou d anſwer, That God has the ſame care of Brutes, and has given 'em *Inſtinct* in lieu of *Reaſon*; of which they are deſtitute. But if this Inſtinct be real, it ſhou'd be ſomething ſuperior to Reaſon, ſince it reveals to Brutes directly thoſe things, which the other does not diſcover to Men, till after abundance of turnings and windings. (g) We ſhall have occaſion hereafter to ſpeak of Med cines diſcover'd by Chance, and what Brutes have contributed thereto, when we ſpeak of Bleeding.

(g) *See the Article of* Podalirius.

It may be objected, That I have attributed to Chance the diſcovery of certain Remedies, upon the Authority of Fables. Moſt Fables of this kind are founded upon true Hiſtories, and I ſee no reaſon why this of *Melampus* may not be one of them; but there is no need either of Fable, or Hiſtory, to eſtabliſh what has been ſaid of Chance. Every one is convinc d, by the experience of himſelf, and others, that we ſuffer, or are benefited daily, in point of health, by uſing certain aliments, or taking certain things without conſideration, which we do not ordinarily uſe. If we muſt allow that Chance has made known to us ſeveral Poiſons, we muſt not deny, that the ſame Chance has made us acquainted with variety of ſalutary things; upon the proof of which, I ſhall not inſiſt any longer.

Not that *Reaſoning* has contributed leſs to the diſcovery of Remedies than Chance; we muſt reaſon even upon what Chance preſents us with, before we can make a right uſe of it. But this is not the only ſervice, that Reaſoning does us;

if

if Chance alone has ſhewn us the vertue of ſome Medicaments, Reaſon alone guided the firſt Phyſicians to the knowledge of divers others, without the interpoſition of Chance: They need but compare the Diſtempers one with another, and examine the nature of the Medicines in uſe, to find that way abundance of others before unknown. We ſhall give ſome Examples of this Method of making diſcoveries, when we come to examine the practice of the *Cnidian* Phyſicians, who are the moſt ancient we know.

But how much ſoever of this nature we owe to Chance, or Reaſoning, it excludes not the concurrence of Providence. For it will be always true, That *Phyſick is the Gift of God*, in the ſenſe, that we derive all our other bleſſings from the ſame ſource.

CHAP. III.

How Phyſick was practis'd among the moſt ancient People; and how, what is ſaid of the beginning, or invention of Phyſick, is to be underſtood.

AT firſt, in all probability, every body preſcrib'd Phyſick, and 'twas a long time before it became a diſtinct Profeſſion. Whoever had gain'd any experience upon himſelf, or others, repeated it upon the like occaſion, and communicated to his Friends and Neighbours. *Herodotus* tells us, That the *Babylonians* continued that practice, even to his time. (a) *The* Babylonians, ſays he, *carry their Sick into the Market, (for they have no Phyſicians) that all who paſs by, and have ever had, or ſeen the like Diſtemper, may give their Advice, and encourage 'em to try, what themſelves, or others, have us'd with ſucceſs in the like caſe.* The ſame Author adds,

(a) Herodot. lib. 6.

adds, *That they ſuffer'd no body to paſs, till he had inform'd himſelf of the Sick Man's caſe.*

(*a*) Lib. 16, &c. (*a*) *Strabo* ſays the ſame, not only of the *Babylonians*, but of the *Ægyptians*, and *Portugueſes* likewiſe. *The* PORTUGUESES (ſays he) *according to the ancient Cuſtom of the Ægyptians, bring their Sick into the Streets, and Highways, that all Comers, who have had the ſame Malady, may give em their Advice.*

If we conſider the Antiquity of the *Babylonians*, or *Aſſyrians*, and *Ægyptians*, who were the firſt People of whom we have any Memoirs, their practice may be quoted as an inſtance of the oldeſt Method of treating the Sick: The ſimplicity of this Method, ſeems at leaſt to be a proof of its Antiquity, as 'tis the moſt natural beginning.

But as every one is not able to form a juſt Experience, yet all indifferently clubb'd theirs to the publick Stock; they became thereby ſo numerous, that the care of diſtinguiſhing and ſelecting, muſt neceſſarily devolve upon ſome particular Perſons, whoſe whole and ſole buſineſs, and employment, it became.

In our enquiry into the birth, and beginning of Phyſick, we muſt diſtinguiſh between Phyſick in (*b*) the *Natural* State, as we ſuppoſe it to have been among the firſt Men, and as it was among the *Babylonians*, and Phyſick after it became an *Art*. The firſt is as old as Mankind, and has been in uſe in all times, and all Nations; that we may ſay with *Pliny*, That if ſome Nations have made ſhift without Phyſicians, yet none ever did without Phyſick. All the difficulty lies in aſſigning the time, when the latter commenc'd; that is, when they had gather'd a ſufficient collection of Obſervations, whereon to found Rules to know, and diſtinguiſh Diſeaſes by; and Precepts for the choice,

(*b*) Illud ſatis eſt admonere, omnia quæ Ars conſummârit à Naturâ initia duxiſſe: aut tollatur Medicina, quæ ex obſervatione ſalubrium atq; contrariorum, reperta eſt; atq; ut quibuſdam placet, tota conſtat experimentis. Namq; & vulnus deligavit aliquis, antequam hæc Ars eſſet, & febrem quiete & abſtinentiâ, non quia rationem videbat, ſed quia valetudo ipſa coegerat. Quintilian. lib. 2. cap. 8.

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and adminiſtration of Remedies, and for the regulation of Living, *&c.* Whether theſe Rules were true, or falſe, the Precepts juſt, or unreaſonable, is not the queſtion: For if it be ask'd, when this Art was brought to perfection? the true and ready anſwer is, That 'tis yet a great way ſhort of that. The queſtion here is, When thoſe Rules and Precepts were firſt laid down, by which Phyſick became an Art?

When we read in Hiſtory, or Fable, that (*a*) *the Invention of Phyſick* is aſcrib'd to this or that particular perſon, we are not to imagine him the firſt that ever gave a Med'cine; what has been obſerv'd concerning Natural Phyſick refutes that conceit. 'Tis more probable, that thoſe, to whom the Ancients gave the honour of the Invention of this Art, were Men that apply'd themſelves more peculiarly to it, and diſtinguiſh'd themſelves by it; whether they were really the firſt that engag'd in it, or that excelling in their Art, their greater luſtre obſcur'd the dim Lights of thoſe that preceded 'em in it, and ſeem'd to have made ſome progreſs in the eſtabliſhment of that Art, of which theſe compleated the Syſtem; or that, examining more narrowly the Subject of it, that is, the Body, and enquiring more nicely into the Cauſes of Diſtempers, and of the Effects of Remedies, they firſt began to give the Reaſons of the Precepts of their Art. Experience alone was ſufficient for the Inventors of the firſt ſort, they had no need of more refin'd reaſoning, than common ſenſe furniſh'd every Man with. The ſecond were oblig'd to carry their ſpeculations a little farther, grounding ſtill upon Experience only. The third were oblig'd not only to Reaſon, but to join the ſtudy of Natural Philoſophy to that of Phyſick.

(*a*) *See the Chapter of* Eſculapius.

CHAP.

CHAP. IV.

That Prometheus, *by ſome reputed the firſt Inventor of Phyſick, is a feign'd Perſon. The firſt Man the firſt Phyſician.*

OF all thoſe that were accounted the Inventors of Phyſick by the Ancients, *Prometheus* only ſeems to have been an Inventor of the firſt ſort. *Aeſchylus* introduces him ſpeaking thus of himſelf: *You wou'd be ſurpriz'd, if I ſhou'd tell you all the Artifices and Subtilties that I have invented. This is the principal: If any one fell ſick, and there was no relief for him, nothing that he cou'd eat, nothing that he cou'd drink, nothing to anoint him with, he muſt periſh for want of Remedies, before I taught Men the uſe of ſweetning Med'cines, with which they might cure all Diſeaſes.* He had ſaid before, That *he ſtole Fire from Heaven, which is the infuſer of all Arts, that he might communicate 'em to Men; That he had made them Underſtanding, and Wiſe; That he had taught 'em to build Houſes, that they might dwell no longer in Caves, as they had done before; To diſtinguiſh the Seaſons; and obſerve the riſing and ſetting of the Stars; To compoſe Letters, and form Words; To yoak Beaſts, and ſix 'em to the Chariot; To break Horſes; To build Ships, and make Sails.* He adds, *That he taught 'em to Divine; to explain Dreams and Oracles; to foretel things by the flying of Birds, and the entrails of Beaſts, and by the Signs that appear in Heaven; to dig out of the Earth, Braſs, Iron, Silver and Gold: In ſhort, that all Arts came from* Prometheus.

PROMETHEUS has been taken for the ſame with *MAGOG*, from whom the *Scythians* derive themſelves. But 'tis eaſie to ſhew, that the

the *Prometheus* of *Aeſchylus*, and the other Poets, is only an Emblem, or a Proſopopeia of the *Wit* and *Induſtry* of Man, or of his *Prudence*, which aſſiſted him to diſcover all that was uſeful for Life and Society. I ſhall perſue this Subject no farther. I ſhall only take notice, that if any one wou'd know who was the firſt Phyſician, or Patient, he ſhall find 'em both in the perſon of the firſt Man: The ſame Law that ſubjected him to Death, ſubmitting him likewiſe to Diſeaſes, at leaſt to divers infirmities inſeparable from humane Nature, there is no doubt to be made, but that he did all he cou'd to ſecure himſelf againſt, or free himſelf from 'em. Sacred Writ aſſures us, that he liv'd long enough to have gather'd abundance of Experience; but as the manner of living then was ſimple and uniform, (ſuch at leaſt we uſually ſuppoſe it) and the conſtitution of thoſe primitive Men ſo robuſt and hearty, that Diſtempers might be very rare, ſo that 'tis not likely he ſhou'd have had opportunity to carry Phyſick to any great heighth, or reduce it to an Art. But ſince the Scripture is ſilent in the point, I ſhall proceed to what Pagan Antiquity has handed down to us.

CHAP. V.

HERMES, *or* MERCURY, *or* THOTH *the Inventor of Phyſick, by ſome confounded with* MOSES.

THE moſt ancient of thoſe that have had the honour of the Invention in the ſecond ſenſe, (that is, to have reduc'd it to an Art) is *HERMES*, or *MERCURY*, Surnam'd *TRISMEGISTUS*, ſuppos'd to be the ſame with

(a) *CA-*

(a) Borrich. de ortu, & progreſſu Chymiæ, P. 63.

(a) *CANAAN* Son of *CHAM*, as ſome learned Men think. Tho' their conjecture were ſo far ill grounded, that *HERMES* and *CANAAN* ſhou d appear to have been different perſons, yet they liv'd at leaſt at the ſame time, and *HERMES* muſt have been the elder. One of the ableſt (b) Criticks of this Age has prov'd, that *CHRONOS*, or *SATURN*, was the ſame with *NOAH*. *Sanchoniathon* informs us, that *HERMES*, *THOTH*, or *TAAUTUS*, (as the *Phœnicians* and *Ægyptians* call him) was one of the Counſellors of *SATURN*. *Diodorus Siculus* ſays, that *HERMES* was Secretary to *OSYRIS* and *ISIS*, the moſt ancient King and Queen of *Ægypt*, who both call'd themſelves (c) Children, or Grand-children of *CHRONOS*. *Sanchoniathon* makes *HERMES* a *Phœnician*, and Son of *Miſor*, who liv'd alſo about the time we are ſpeaking of. (d) *Cicero* will have it, that there were five Men who bore the Name of *MERCURY*. *The firſt*, ſays he, *was Son of* CÆLUS *and* DIES; *whom ſomething not ſo cleanly befel upon the ſight of* PROSERPINE. *The ſecond, who was Son of* VALENS *and* PHORONIS, *has his abode under ground, and is the ſame with* TROPHONIUS. *The third was Son of* JUPITER *and* MAIA, *by whom of* PENELOPE PAN *was begotten. The fourth, whom the* Ægyptians *make a ſcruple of naming, had* NILUS *for his Father. The fifth, whom the* Pheneates *keep, and who ſlew* ARGUS *fled into* Ægypt *for it, where he taught em the uſe of Letters, and gave em Laws. The* Ægyptians, ſays *Cicero*, *call him* THOTH, *and name the firſt Month from him.*

(b) *Monſieur* Bochart *in his* Phaleg.

(c) Bibliotheque univ. & Hiſtor. de *Monſieur* le Clerc. Tom. 3.

(d) De naturâ Deor.

If *Cicero* had conſulted the Tradition of the *Ægyptians*, rather than that of the *Greeks*, (e) from whence he owns himſelf to have drawn all that he ſays on this ſubject, he wou'd have made *THOTH* the eldeſt of the *MERCURIES*, or he wou'd have made the firſt, whom he calls the Son of *CÆLUS*, to have brought

(e) Atq; hæc quidem ex vetere Græciæ famâ collecta ſunt. De Nat. Deor.

brought the knowledge of Letters, and Laws, from *Ægypt* into *Greece*, ſince if *MERCURY* came to *Ægypt* from the Country of *ARGUS*, which was *Greece*, it would follow, That the *Ægyptians* had learn'd of the *Greeks*, what on the contrary the *Greeks* learn'd of the *Ægyptians*, as their own Authors confeſs in a thouſand places. This way *MERCURY*, or *THOTH*, will ſtill be the Son of *CHAM*; for *CÆLUS* is *JUPITER*, and *JUPITER* the ſame with *CHAM*, or *HAMMON*, as the *Greeks* call'd him.

(a) We find in *Euſebius* a Quotation of *Artabanus*, that ſays, *That* MOSES *having taught the* Ægyptians *to build Ships, and Machines for raiſing of great Stones for Buildings; to make Aquæducts, and Pumps to draw Water; and divers Inſtruments of War: And eſpecially, having invented Philoſophy, drew the love of the people ſo to him, that the Prieſts paid him Honours equal to thoſe they paid to their Gods.* He adds, *That the ſame Prieſts gave him the Name of* HERMES, *becauſe he underſtood the explication of their Myſtical Writings.*

(a) Præparat. Evangel lib. 9.

That which made him believe that *MOSES* and *HERMES* were the ſame perſon, is, that ſome *Greek* Authors have written that *MOSES* was contemporary to *Inachus*, the Father of *Io*, who by ſome has been confounded with *Iſis*, to whom *HERMES* was Counſellor, *Artabanus* finding ſo luckily to his purpoſe theſe two great Men, *MOSES* and *HERMES* living together, of the two made one, for the greater honour of the former.

But, if *HERMES* were the Inventor of Phyſick among the *Ægyptians*, as we ſhall ſee by and by, he muſt have liv'd a long time before *MOSES*: For *MOSES* himſelf tells us, That there were Phyſitians in *Ægypt* four hundred Years before his time, in the days of *Joſeph*, (b) *whoſe Corps was* Embalm'd by the Phyſicians, according to the ſacred Text.

(b) Præcipit Joſeph miniſtris ſuis Medicis ut condirent Patrem.

But

But beſide, that *Euſebius* himſelf acknowledges, that *Inachus* was ſome Ages older than *MOSES*. The Scripture it ſelf overthrows the poſition of *Artabanus*, where 'tis ſaid, (*b*) that *MOSES* underſtood all the Wiſdom, and all the Learning of the *Ægyptians*; which ſhews, that he learn'd of them, not they of him.

(*b*) Act. Apoſt. lib 7.

(*c*) *Philo* the *Jew*, enumerating the Sciences, that *MOSES* had learn'd of the *Ægyptians*, mentions only *Arithmetick*, *Geometry*, *Poetry*, *Muſick*, and their *Symbolical Philoſophy*, which was written in *Hieropliphick Characters*. And he adds, That the *Greeks* taught *MOSES* the reſt of the *Liberal Arts*; that he fetch'd from the *Aſſyrians* thoſe who taught him their *Learning*, and from the *Chaldeans*, of whom he learn'd the (*) *Science of the Stars*. (*d*) But *Clemens Alexandrinus* ſays expreſly, That *MOSES* was Inſtructed in *Phyſick* by the *Ægyptians*. Now tho' the Error of *Artabanus* be very manifeſt, and this therefore not the proper place to purſue the Diſcourſe of *MOSES* any further, yet that we may not be oblig'd again to reſume it, I ſhall only hint in a few words, that probably this Prophet was skill'd in Phyſick. We have had the teſtimony of *Clemens Alexandrinus* to the point, and we ſhall ſee in the ſequel, that the great Men of *Ægypt* applied themſelves to this Study, and that *MOSES* might have learn'd it there. The *Chymiſts* (*) pretend, that his reducing to Aſhes, or *Calcining* the Golden Calf, and ſcattering the aſhes in the Water, and giving the *Iſraelites* of it to drink, is a ſufficient proof that he perfectly underſtood their Art. This inſtance does indeed, directly conclude him very expert in *Metallicks*, if we ſuppoſe no Miracle in the caſe; but we ſhall, in the ſecond Part of this Hiſtory, ſhew that this is no proof of his having been a Phyſician, the difference according to us being very great between *Metallick*, and *Medicinal Chymiſtry*.

(*c*) De Vit. Moſ.

* *Aſtronomy.*

(*d*) Stromat. lib. 1.

* *Experience convinces us that this can't be true in fact under a miracle; and it can't be any proof of his Skill in Phyſick, ſince he muſt be ſupernaturally inform'd, if he foreknew the effects of a ſupernatural production.*

To

To return to *THOTH*, or the *MERCURY* of the *Ægyptians*, 'tis certain that the *Ægyptians*, and all the Heathens after 'em, believ'd him the Inventor of all Arts, Sciences, (*a*) as the Authors here cited teſtifie, of whom the (*b*) latter attribute to him the Invention of *Phyſick* in particular. And therefore 'twas undoubtedly, that the Ancients uſually repreſented *Mercury* accompany'd by the Goddeſs *Hygieia*, that is, Health, which he brought to Men by this Art.

(*a*) Diodorus Siculus, lib. 1. Jul. Cæſ. de Bell. Gall. lib. 6. Iamblich. de Myſt. Ægypt.

(*b*) Galen. Orat. ſuaſ. ad Artt. Martian. Capell de Art. Grammat. lib. 3 Clem. Alex. Strom. lib. 6.

We read in (*c*) *Joſephus*, that the Sons of *Seth* underſtanding from *Adam*, that the World was to periſh by *Water*, and by *Fire*, to preſerve their diſcoveries in *Aſtrology*, contriv'd to build two Pillars, one of *Brick*, and the other of *Stone*, on which they Engrav'd all that they knew conſiderable in that Science, thinking, that if the Brick were deſtroy'd by the Deluge, the Stone wou'd remain. *Joſephus* adds, that the Pillar of Brick remain'd in *Syria* in his time.

(*c*) Antiq. Judaic. lib. 1. c. 3.

Mercury took the ſame meaſures to tranſmit to Poſterity the Monuments of his Knowledge. (*d*) *Euſebius* makes mention, upon the credit of *Manetho*, an *Ægyptian* Prieſt, of certain Pillars on which *THOTH*, or the firſt *MERCURY*, had written many things in Hieroglyphicks; adding, that *AGATHODEMON*, or the ſecond *MERCURY*, Father of *Tat*, tranſcrib'd 'em in Greek after the Deluge, and compos'd of 'em Books in the Sacred Characters, which were kept in the moſt ſecret places of the Temples of *Ægypt*. Thus far *Manetho*. To examine whether this ſecond *Mercury* be different from *Cicero*'s or not, is not to our preſent purpoſe.

(*d*) Chronic. lib. 1.

Iamblichus ſays alſo, (*e*) That there were *Columns in* Ægypt, *fill'd with Writings containing the Doctrines of* Mercury. The ſame Author remarks elſewhere, *That* Pythagoras *and* Plato *receiv'd abundance of light from what they read*

(*e*) De Myſter. Ægypt. lib. 1.

in

in Ægypt upon the Pillars of Mercury. (a) *PLATO* himſelf, in two places, ſpeaks of Pillars upon which the *Ægyptians*, and other ancient People, writ their Laws, the Hiſtory of their Times, and the moſt remarkable things invented by 'em. What we ſhall ſay in the following Article of the Pillar of *Iſis*, will be a confirmation.

(a) Plato in Timæo, & Critiâ. Galen. contra Julian. lib. 1.

Whether all that has been related of theſe Columns, and the Extracts made from 'em, ſo much boaſted of by the *Ægyptian* Prieſts, were true or not, the Fame of 'em ſuffic'd to bring forth abundance of Writings, or Books, which paſs'd for Copies of theſe Extracts, and were taken for the legitimate Works of *MERCURY*. *Iamblichus* reckons (b) 6525 of theſe Books. Of ſome of theſe, there remains no more than the Title; others have been preſerv'd entire. There are yet ſome Manuſcripts to be found in curious Libraries, which treat of *Chymiſtry*; of which we ſhall have occaſion to take further notice, as likewiſe of the famous *Table* of *Emerauld* of *Hermes*, in the Second Part of this Hiſtory; in which we ſhall prove, That if *HERMES* were the Inventor of *Chymiſtry*, 'twas not of *Medical Chymiſtry*.

(b) *Tho' the Books of the Ancients were very ſhort, yet the number here is manifeſtly very much amplified. Some have reduc'd theſe Books to ſo many lines, or ſhort paragraphs.*

Among the Books of *Mercury*, of which the Ancients make mention, and which relate to Phyſick, there were ſome already ſuſpected, even in the time of *Galen*. (c) Such was that, which he ſays was attributed to the *Ægyptian Mercury*, which contain'd the *Thirty ſix Herbs of the Horoſcopes*. Theſe, he ſays, were meer trifles only, that amus'd the Reader to the loſs of his time.

(c) De ſimplic. Medicam. facult. lib. 6. in principio.

We have ſpoken before of the *Hierogliphical Books* of *MERCURY*, which the *Ægyptians* kept with ſo much care in their Temples. It was undoubtedly one of theſe Books, which *Diodorus* calls, in the ſingular number, the *Sacred-Book*, without naming the Author, by which all the Phyſicians of *Ægypt* were oblig'd

to

to regulate their practice. So that observing the precepts of that Book, they were justified, tho' the Patient died; but if they deviated from 'em never so little, his death was imputed to 'em, and they punish'd as Murtherers. *Clemens Alexandrinus* goes farther, (a) *There are*, says he, *which are most considerable, two and forty Books of* HERMES; *thirty six of which contain the* Ægyptian *Philosophy, which they oblig'd their* SACRIFICERS, *or* PRIESTS *and* PROPHETS, *to read.* The other six they caus'd their (b) *PASTOPHORI* to learn, as belonging to Physick. *The first of these*, continues he, *treats of the* STRUCTURE *of the Body*; *the second of* DISEASES; *the third of the* INSTRUMENTS *requir'd*; *the fourth of* MEDICAMENTS; *the fifth of the* DISEASES *of the* EYES; *the sixth of* WOMENS DISEASES.

(a) Stromat. lib. 6.

(b) *A sort of Priests, so call'd from their wearing long Cloaks*; *or because they carried upon certain occasions the Bed of* Venus. *These* Pastophori *were those that practis'd Physick in* Ægypt.

If these Books were really *MERCURY's*, we can't deny him to have reduc'd Physick to an Art. He began with the *Structure of the Body*, or *Anatomy*, supposing it most natural to begin with the knowledge of the subject upon which we are to be employ'd. After this he describ'd the *maladies* or changes which befal this Body. The third and fourth Books treat of the *Instruments*, and *Medicaments* necessary for cure; that is, of *Surgery*, and *Pharmacy*. After these he proceeded to the Eye in particular, whose diseases are very numerous, and require a peculiar care. Hence he treats separately of those *Distempers of Women*, that are distinct from those of Men, and require a different cure.

Nothing cou'd be more exact; (c) but there is great reason to suspect, that these Books were written many Ages after *HERMES*, at a time when Physick had made great advances; and there is no doubt to be made, but that the *Ægyptian* Priests father'd upon their *HERMES* some spurious piece of their own, or of some able Physician. If the matter did not

(c) *See* Conringius de Medicin. Herm. cap. 3.

ſpeak for it ſelf, the aforecited *Iamblichus* ſtarts the ſuſpicion, by telling us, *That the Ægyptian Writers being perſwaded, that* Mercury *was the Inventor of all things, uſually gave him the honour of their own Productions, or did themſelves the grace to put his Name to their Books.*

At this time no track, or foot-ſtep, remaining of thoſe Books, of which *Clemens Alexandrinus* makes mention; we know no more of the pretended Phyſick of *HERMES*, than the generals already given. If ſome other Books aſcrib'd to him, which have remain'd to our days, were genuine, we might clearly from them infer, that the Phyſick of *HERMES* was in great meaſure grounded on *Aſtrology* and *Magick*.

(*a*) *See the paſſage corrected by* Selden (de diis Syris ſyntagm. 1.) Ita humanitas ſemper memor humanæ naturæ & originis ſuæ, in illâ divinitatis imitatione perſeverat, ut ſicut pater, ac dominus, ut ſui ſimiles eſſent, Deos fecit æternos, ita humanitas Deos ſuos ex ſui vultus ſimilitudine figuraret. *Aſclep.* Statuas dicis ô Trismegiſte? *Trismegiſt.* ſtatua, ô Aſclepi videſne quatenus tu ipſe diffidas? Statuas animatas, ſenſu, & Spiritu plenas, tantaq; facientes, & talia; Statuas futurorum præſcias, ea quæ ſortè omnis vates ignoret in multis & variis prædicentes imbecillates hominibus facientes, eaſq; curantes triſtitiam lætitiamq; promeritis, *&c.*

(*a*) There is a paſſage, which juſtifies our aſſertion in the Book call'd *Aſclepius*, which was anciently taken for one of *HERMES's*, of which the Latin Verſion now extant among us is imputed to *Apuleius*. This paſſage mentions certain *Statues, that gave, and cur'd Diſeaſes, and told things to come*; and did divers other prodigious things.

The Book of the *thirty ſix ſacred Herbs of the Horoſcopes*, cited by *Galen* as before, however ſuppoſititious, is at leaſt a proof that it was the common opinion, that *MERCURY* did not confine himſelf to Phyſick, otherwiſe they wou'd never have father'd ſuch Books upon him. The Title of this Book agrees very well with what *Origen* writes, (*b*) That *the Ægyptians ſay there are thirty ſix Damons, or Gods of*

(*b*) Contra Celſ. lib. 8.

the

the Air, which divide the Body of man among 'em into ſo many parts: And adds, That *the Ægyptians had in their Language names for all theſe Dæmons, and that invoking any of 'em, according to the part affected, they were cur'd.*

There are ſome other (*a*) Books which bear the name of *MERCURY*, which prove likewiſe, that *Aſtrology* made a great part of his Phyſick. The Ancients were ſo ſtrongly poſſeſs'd, that Magick, and Aſtrology, made a part of Phyſick, that ſome wou'd place *Zoroaſter*, an ancient King of *Bactria*, who is generally taken to be contemporary to *Ninus* King of *Aſſyria*, or who, according to *Beroſus*, was the ſame with *Cham* the Son of *Noah*, among the Phyſicians, becauſe he had the reputation of having been a very great Magician, or the Inventor of Magick.

(*a*) Ἰατρομαθηματικὸν Liber.

To conclude, 'tis probable *Mercury* might make uſe of ſome ordinary, or natural Medicines, but Antiquity ſcarce affords us any proof of it. The Herb (*b*) *MOLY*, that *MERCURY* gave to *Ulyſſes*, as of force againſt the charms of *Circe*, is in the number of ſuperſtitious Remedies, but that which bears his Name, (*c*) and which is in common uſe, ſeems to have been employ'd by its Inventor, as now it is. To the *Mercurialis* we may add *Coral*, of which they ſay *MERCURY* taught the uſe againſt the bitings of *Serpents*, which was to drink it in pure Wine. The Author of the Hymn to *MERCURY*, which is father'd upon *Orpheus*, who reports this of *Coral*, ſpeaks of *MERCURY's Grot*, where *all ſorts of good things* were hidden, where no *diſeaſes* came, where remedy was to be had for the *bitings* of *Serpents*, for *Lunaticks* and *Lepers*. So far *Orpheus*, but he does not tell the means *MERCURY* us'd on theſe occaſions.

(*b*) Vid. Hom. Odyſſ.

(*c*) Mercurialis, or Mercury.

I find nothing more particular concerning the Phyſick of *HERMES*, than that the ancient *Ægyptians* deriv'd from him in general,

(d) Politicor. lib. 3 cap. 15.

all that belong'd to that Profession. (d) *Aristotle* speaks of an ancient Law among the *Ægyptians*, by which the *Physicians were forbidden to move the humours*, (that is to purge) *before the fourth day, which if they did, twas at their own peril, and risque.* This agrees with what was said before of the sacred Books by which Physicians were oblig'd to regulate their practice, and perhaps this Law might be contain'd in that Book ascrib'd to *MERCURY*. *Diodorus* takes notice, that the *Ægyptian* Physick consisted mainly of *Abstinence*, *Clysters*, and *Vomitories*, but we have no proof, that this practice was establish'd by *HERMES*.

We have nothing more on this subject, but that after his death he was worshipp'd as a God; a practice that grew very frequent afterwards, as may be seen in the following Articles.

CHAP. VI.

OSYRIS, *or* APIS, *or* SERAPIS, *and* ISIS, *other Inventors of Physick.*

(a) Diodor. lib. 1.

(a) THere were anciently to be seen in the City of *Nysa*, which some place in *Arabia*, others in *Ægypt*, the following Inscriptions upon two Pillars in *Mystick Characters*. The first says thus: *My Father is* CHRONOS *the youngest of the Gods. I am King* OSYRIS, *who have extended my Conquests over the whole Earth, from the uninhabitable parts of the* INDIES *to those under the* BEAR, *to the sources of the* DANUBE, *and thence to the* OCEAN. *I am the eldest Son of* CHRONOS, *and have brought him a fair, and noble Race: I am Father of the Day; there is no place in the World where I have not been, and I have fill'd the Universe with my good Deeds.*

The

The ſecond was in theſe words: *I am* ISIS, *Queen of all this Country, who have been inſtructed by* THOUT. *No one can unbind, what I bind. I am the eldeſt Daughter of* CHRONOS, *the youngeſt of the Gods; I am Wife, and Siſter to King* OSYRIS. *I am the firſt that taught Men Agriculture; I am Mother to King* HORUS. *'Tis I that blaze in the* Dog-Star. *I built the City of* Bubaſtus. *Adieu, adieu, Ægypt, where I was bred.* From theſe two Inſcriptions we may infer, firſt, That *OSYRIS* and *ISIS*, who have been taken for the moſt ancient King, and Queen of *Ægypt*, were contemporary to *HERMES*, or *THOUT*. If the conjecture advanc'd in the Article precedent were well grounded, they wou'd be of the ſame Family too. Others aver that *THOUT* was Counſellor or Secretary to this King and Queen, without taking notice of any relation between 'em.

We are told in the ſecond place, by the Inſcription of *Oſyris*, That *he had fill'd the World with his beneſits*. The ſame Author, that recites the Inſcriptions, tells us in the ſame Book, That *the* Ægyptian *Prieſts affirm* HERMES *to be the Inventor of* ARTS *and* SCIENCES *in general, and that the Kings* (meaning the King *OSYRIS*, and Queen *ISIS*) *had invented thoſe which were neceſſary to Life*. Of theſe Arts, none is ſo uſeful as *Agriculture*; of which *ISIS* boaſts her ſelf to be Inventreſs. The ſame invention is aſcrib'd to *OSYRIS*; nor is it the only one they ſhare in common betwixt 'em. They are likewiſe ſaid to have invented *Phyſick*. Firſt tis ſaid of *OSYRIS*, becauſe 'tis ſaid of *APIS*, who appears to have been the ſame (*a*) Perſon. *APIS*, ſays *Clemens Alexandrinus*, *a Native of* Ægypt, *invented Phyſick*. (*a*) Plutarch. de Iſid. & Oſyrid.

Cyril who was of the ſame City with *Clemens*, ſays likewiſe, That *APIS an* Ægyptian, *one of the moſt conſiderable of thoſe that ſerv'd in their Temples, and who underſtood natural Philoſophy, was the firſt that invented the* ART *of* PHYSICK,

and practic'd it with greater ſucceſs than any that preceded him, teaching it afterwards to ESCULAPIUS.

By this *APIS*, ſhou'd not be the ſame with *OSYRIS*, who was King of *Ægypt*, whereas the other was but a Prieſt; but we may either ſuppoſe *Cyril* to be miſtaken, or that *APIS* was King and Prieſt at the ſame time. Be it as 'twill, *Plutarch* aſſures us, That *APIS* and *OSYRIS*, according to the Tradition of the *Ægyptians* themſelves, were but two different Names for the ſame perſon; which *Strabo* confirms, as does alſo (*a*) *Theodoret*.

(*a*) De curâ affect. gentil.

The ſame Author wou'd have it likewiſe, that *SERAPIS* was a third name for *OSYRIS*. (*b*) Some ancient Authors maintain *Serapis* to have been the ſame with *ESCULAPIUS*. (*c*) *Voſſius* fancies that the *Ægyptians* gave that name to *Joſeph*, to whom they paid Divine Honours, in acknowledgment of the benefits their Country receiv'd from him; but if *SERAPIS* be the ſame with *OSYRIS*, he muſt be abundance older. We ſhall ſpeak of the Temple of *Serapis*, in the Article of *Eſculapius*.

(*b*) Tacit. Hiſt. lib. 4.

(*c*) De Idolatr. lib. 1. cap. 19.

As for *ISIS*, *Diodorus* tells us, That *the* Ægyptians *affirm, that* ISIS *invented divers medicaments, and that ſhe was very expert in Phyſick: For which,* ſay they, *being already rais'd to be a Goddeſs, ſhe ſtill takes care of the health of Men. Hence it is, that they, who implore her ſuccour, find themſelves immediately reliev'd.* They ſay, *That the reputation of* ISIS *is not founded upon vain Fables, like thoſe of the* Greeks, *but upon evidence of Fact. That 'tis ſupported by the teſtimony of almoſt all the Univerſe, who honour this Goddeſs for the ſuccour they find from her in Phyſick.* ISIS, ſay they, *reveals Medicines to the ſick by Dreams in their ſleep, which never miſs their effect; ſo that inſtances are daily ſeen of thoſe, that recover their health, even after the Phyſicians have given 'em abſolutely over.*

This

This teſtimony of *Diodorus* is back'd by divers others. But whatever *ISIS* did in Phyſick, we hear of no Books written by her as by *HERMES*. We have nothing remaining of her, except (*a*) *ISIS's Table*, a piece very curious, and (as they ſay) very ancient, written in *Ægyptian* Characters, and charg'd with *Hieroglyphicks*; that is, with myſtical Figures, or Emblems, which is in the Cloſet of the Duke of *Savoy*, of which we ſhall take further notice when we treat of the *Table* of *HERMES*, before-mention'd. There were in *Galen's* time certain Medicines, that bore the name of *Iſis*, which ſeem rather impos'd upon em to raiſe their value, than drawn from her invention.

(*a*) Kerher. Oedip. Ægypt. Borrich. de ort. & progreſ. Chim.

OSYRIS and *ISIS* being dead, they were number'd among the Gods, as well as *MERCURY*. If it be ask'd, Why the Ancients made Gods of thoſe that were mortal, and ſubjected to the ſame conditions with the reſt of Mankind? *Cicero* (*b*) anſwers, *That 'twas an eſtabliſh'd cuſtom in the World to deifie thoſe perſons, that did any conſiderable ſervices to Mankind, as did* HERCULES, CASTOR *and* POLLUX, ESCULAPIUS, BACCHUS, *&c.* All theſe, whom *Cicero* here mentions, are much later than *OSYRIS* and *ISIS*, who are the firſt that had this honour done 'em. We are inform'd at leaſt, by *Sanchoniathon*, (*c*) *That the* Phænicians *and* Ægyptians *were the firſt, that held, as great Gods, the Inventors of things neceſſary to Life, and thoſe that were thought to have done any mighty ſervice to Mankind*; *and from them*, ſays he, *this cuſtom has been receiv'd by all the reſt. Clemens Alexandrinus* ſays likewiſe, *That the ſame practice was in uſe among the* Chaldeans, *and the Inhabitants of* Arabia the Happy, *of* Paleſtine, *and of* Perſia, *and all the* Barbarians *in general.*

(*b*) De Nat. deor. lib. 2.

(*c*) Euſeb. præpar. Evang.

CHAP. VII.

HORUS, APOLLO, *or* PÆON, *another Inventor of Physick.*

THE Invention of Physick has been given likewise to *Horus*, or *Apollo*, Son of *Isis*. *This Goddess*, according to *Diodorus*, *finding in the water her Son* Horus, *who was slain by* Titans, *not only restor'd him to life, but made him immortal also.* He adds, *That the name of* Horus *has been render'd* Apollo, *and that he was believ'd to have learn'd the Arts of* Physick, *and* Divination, *of his Mother* Isis, *and that he was very useful to Men by his* Oracles, *and by his* Remedies. By what is past, *Horus* appears not to be the Inventor of Physick, having been taught it by his Mother; but if he be the same with *Apollo*, the sequel will prove him to have had the credit of inventing this Art himself.

Cicero, who as we have seen multiply'd the *Mercuries*, will have it, that there were (*a*) four *Apollo's*, amongst which *Horus* seems not to be included, unless we make him the same whom he calls *the first of all the* Apollo's, *Son of* Vulcan, *and Patron of* Athens. If *Mercury* and *Vulcan*, (who according to *Cicero* were both Sons of *Cælus*) were *Chamian* and *Misraim*, Grandsons of *Noah*, (*b*) as *Borrichius* fancies; and if *Osyris* and *Isis* liv'd about that time, *Horus* their Son might be contemporary to the Son of *Vulcan*. And if, with the Author of the universal Bibliotheque, we substitute *Osyris* to *Mercury*, the *Apollo* of *Diodorus*, and *Cicero*, will be, if not the same person, yet Brothers Children at least.

(*a*) De Nat. deor. lib. 3.

(*b*) De ort. & progr. Chim.

If there were really any one of that name, that signaliz'd himself by his Physick, it must be the Son of *Isis*, tho' he were not the *Apollo*, whom

whom *Ovid* (*a*) introduces laying claim to the Invention of Phyſick, and the Vertues of Plants. We may paſs the ſame cenſure upon the *Apollo* of *Ovid*, and the reſt of the Poets, as upon the *Prometheus* of *Aeſchylus*, that he is a feign'd perſon, by whom the Sun was ſignified. To this Star they aſcrib'd the riſe of Phyſick, or rather a power of *Life* and *Death* over Men, to cauſe Peſtilences, and to diſperſe em; for the Sun, or its heat, were eſteem'd the principle of *Generation*, and Corruption in all things, upon whoſe peculiar influence upon Animal Bodies, and thoſe that ſurround 'em, Health and Diſeaſes did immediately depend.

(*a*) Inventum Medicina meum eſt Opiferq; per Orbem. Dicor & herbarum ſubjecta potentia nobis. Metamorph. lib. 1.

Hyginus refines very much upon this, when he ſays, (*b*) *That* Apollo *was the firſt Oculiſt*, alluding to the light of the Sun, and the appellation given him by the Poets, the *Eye of the World*. For the ſame reaſon he is ſaid to be the God of *Divination*, becauſe *Light*, or the *Day*, diſcovers what was hidden in the Night. By this he became more famous than the others, and his Temples were more frequented by thoſe, that came to know their Fortunes, than to cure their Diſtempers. Others have thought, that the Art of *Divination* was join'd to *Phyſick*, upon the account of the *Prognoſticks* of Phyſicians, (*) by which they frequently foretel, what ſhall befal the Patient in the courſe of his diſtemper; which is, what procures the greateſt veneration for the Profeſſion.

(*b*) Fab. lib. 1.

(*) *This conjecture ſeems very natural, but I doubt the Art of Divination will appear to have been ſeparated from Phyſick before the latter arriv'd at any great skill in the Prognoſticks, of which we find nothing before* Hippocrates, *but what the* Coacæ Prænotiones *contain, which ſeem to be the collective Body of the knowledge of his Predeceſſors in that kind. I rather think, that the Prieſts, who were the firſt Profeſſors of both Arts, introduc'd Divination firſt into Phyſick, that they might ſupply their defects in the latter by the imaginary helps of the former, and ſupport their credit jointly by both, which they cou'd not by either apart.*

It ſhou'd ſeem by the Etymology of the word *Apollo*,

Apollo, which comes from a (c) Greek word signifying to *destroy*, that the sick address'd themselves to him, as much out of fear of mischief, as hope of benefit; as they rais'd Altars to the *Fever*. *Homer*, where he once calls *Apollo* Saviour of the People, says a hundred times, that he *wounds* and *smites* afar off. He was Surnam'd likewise *Alexicacos, the Chaser of Evil*, but we find not that name in *Homer*.

He was call'd likewise (d) *Pæon*, from a Verb, which signifies according to some to *heal*, but vulgarly to *strike*. (e) *Eustathius* takes notice that *Homer*'s *PÆON*, the Physician of the Gods, was *Apollo* himself. It was a common practice to give *Apollo* the Surname of *Pæan*; *Io Pæan* was the burthen of all the Hymns sung in his praise. *Servius* (f) observes that *Pæan* was a *Dorick* word, in which Dialect it usual is to turn *o* into *a*, *Pæan* for *Pæon*.

The Scholiast upon *Nicander* is of another mind; *Pæon*, (g) says he, *is* Esculapius. There is a passage likewise in the *Plutus* of *Aristophanes*, where the Surname of (h) *Pæon* is given to *Esculapius*.

(c) Ἀπόλλυμι. *This etymology seems better grounded than that which deduces it from* ἀπελάμνω, *to expel*; ἀπολλῶν quasi ἀπελαύνων.

(d) *Others fetch this word from* παύω, *to cease, to put a stop, or appease; because appeas'd Diseases.*

(e) Iliad.

(f) *In* Eneid. 12.

(g) Schol. in Nicand. Theriac.

(h) Ἀσκληπιοῦ παιῶνος εὐμηνοῦς τυχῶν. *Finding favour with* Esculapius Pæon, *or* Esculapius *the Physician, as some translate it. This Epithete might at first belong properly to* Apollo, *but it has been bestow'd upon his Son* Esculapius *likewise, and after him upon all famous Physicians, whom they had a mind to do honour to. In this sense perhaps it is, that* Homer *says, that Physicians are of the race of* Pæon. *Hence come the words* παιωνίος, medicabilis, *curable*; παιωνία χεῖρ, *the hand of a Physician. And* Servius *in the place before cited says, upon these words of* Virgil, Pæonium in Morem, *That* Pæonius *signifies* Medicinalis, *or belonging to a Physician.*

(i) A Learned *Italian*, who writ some years since in refutation of the Scholiast upon *Nicander*, alledges, *That* Esculapius *was not yet Deify'd in the days of* Homer; but we shall see in the sequel, that his Apotheosis was pass'd long before. We might support the Scholiast by the authority

(i) Parere del S. Leonardo di Capoa intorno la Medicina.

authority of *Virgil*, who attributes the raiſing to life *Hippolitus* to the power of the Herbs of *Paon*, thereby plainly intending *Eſculapius*, whom he preſently after calls *the Son of* Phœbus.

Artemidorus likewiſe confounds *Eſculapius* with *Paon*: (*k*) *If you dream*, ſays he, *that* Eſculapius *removes, or comes to any place, or into any Houſe, 'tis a ſign of the Plague, or other diſtemper; for 'tis on theſe occaſions Men have need of this God. But if the ſick dream ſo, 'tis a ſign of recovery; for*, adds he, *this God is call'd* (*l*) PÆON. So far *Artemidorus*; but, here, it may be anſwer'd, that by *Paon* is meant no more than *Phyſician*.

(*k*) De Somn. interpret. lib. 2. cap. 42.

(*l*) παιᾶνα δὲ ὁ θεὸς λέγεται.

Lucian, on the other hand, diſtinguiſhes formally between theſe two; for he introduces *Hercules* threatning *Eſculapius* to maul him ſo, that (*m*) *Paon* himſelf ſhou d not be able to cure him.

(*m*) *Dialogues of the Gods.*

Theſe different Authorities ſhew us, that the Ancients were divided upon the matter. At laſt, if *Homer*'s PÆON, who was Phyſician to the Gods, was any other than *Apollo*, or *Eſculapius*, he not having inform'd us what Family he was of, we need perplex our ſelves about the matter no farther.

CHAP. VIII.

ARABUS *another Inventor of Phyſick.*

OF *ARABUS* I find nothing but theſe words in *Pliny*: (*a*) *The* Ægyptians *will have it, that Phyſick was invented among them; others attribute the Invention to* ARABUS, *the Son of* Babylone *and* Apollo.

(*a*) Lib 7. cap. 18.

CHAP.

CHAP. IX.

ESCULAPIUS *the most famous, or most generally known of the Inventors of Physick; or of those that brought the Art to some degree of Perfection. Wherein of* CHIRON *the* CENTAUR, *and the* HEROES *his Pupils; as also of* MELAMPUS, *and* POLYIDUS.

THE *Ægyptians*, who attribute the invention of Medicine to *Hermes*, account *Esculapius* his Pupil. The aforecited Book, intituled *Asclepius*, which is the same name with *Esculapius*, introduces *Hermes* and *Esculapius* talking together, like Master and Scholar. And *Julius Maternus Firmicus* says, upon the tradition of the *Ægyptians*, (a) *That the God* Mercury *communicated the secrets of Astrology, and Mathematicks, to* Esculapius *and* Anubis; from whence we may infer, that he did not hide from the former his Skill in Physick, which was his principal Study.

(a) Lib. 3. cap. 1. de Petosiri & Nicepso.

Tis the more probable, that *Esculapius* was instructed by *Mercury*, in that he was his Kinsman. (b) *Syduc*, or *Sadoc*, Brother of *Misor* Father of *Hermes*, having first had seven Sons call'd *Dioscures*, *Cabires*, or *Corybantes*, had an eighth, which was *Esculapius*, whose Mother was one of the seven Sister *Titans* Daughters to *Saturn* by his Wife *Astarte*. The Author from whom what is here said is drawn, adds, *That the* Cabires *had Children, who found out* wholsome Herbs, *and remedies for the* bitings *of* venemous Beasts, *and that they made use of* Enchantments.

(b) Sanchoniathon. 1. ap. Philon. 1.

This

This was the Tradition of the *Ægyptians* and *Phœnicians* concerning *Eſculapius*, who, according to them, muſt have been of the ſame Age and Family with the reſt of the Inventors of Phyſick; of whom we have ſpoken already. *Clemens Alexandrinus* alone, after having told us, that *Eſculapius* was of *Memphis*, and that he improv'd Phyſick, which *Apis* invented, ſeems to make him later; for he ſays in another place, that he was Deify'd a little before the *Trojan* War; by which he ſeems to have confounded *Eſculapius* the *Ægyptian*, with *Eſculapius* the *Greek*; of whom hereafter. But the *Greeks* make him not quite ſo old, as we ſhall ſee. *Cicero* after them ſays, *that there were three* Eſculapius *s*; *the firſt, whom the* Arcadians *worſhip, was the Son of* Apollo. *He invented the* Probe, *to* probe *wounds with, and taught the uſe of* Bandage. *The ſecond, was Son of the ſecond* MERCURY, *Thunder-ſtruck by* Jupiter, *and bury'd at the* Cynoſures. (*a*) *The third, who was Son of* Arſippus *and* Arſinoe, *invented* Purgation *and* Tooth-drawing.

(*a*) *See the Chapter of* Podalirius.

If the firſt *Eſculapius* of *Cicero* be the ſame of *Pauſanias*, and *Pindar* ſpeak, who was Son of *Apollo* and *Coronis*, he cannot be very ancient, having been educated by the *Centaur CHIRON*, who lived but juſt before the *Trojan* War, and having had two Sons preſent at that Siege.

All theſe *Eſculapius s* may, in my opinion, be reduc'd to (*b*) one, ſo that if there ever were any *Eſculapius*, 'tis probable he was a *Phœnician*, or an *Ægyptian*; but he has been multiplied, as moſt of the reſt before him, by the ſlight of the *Greeks*, with whom twas cuſtomary to adopt *Ægyptian* Fables, that they might honour their own Country with the production of any extraordinary Perſons. Hence 'tis that their *Eſculapius* is ſo recent, their Annals not reaching much higher than the War of *Troy*.

(*b*) *See the Chapter of the Wife and Daughters of* Eſculapius.

Yet this way ſhou'd there be but two *Eſculapius's*, one *Ægyptian*, and one *Greek*; but the

the same motive, that prevailed upon the Country in general, to naturalize this Physician, induc'd several Provinces, and Cities, to put in their particular claim, each setting up a Title apart, exclusive of all the rest.

The *Greeks* have been so unsuccessful in their attempts, to find an etymology for the name in their Tongue, that tis alone a sufficient proof, that the word is not originally Greek. The Reader may, in the (*a*) Margin, see both theirs, and some etymologies drawn from the (*b*) *Phænician* Language, and judge for himself. I shall here repeat, that 'tis probable there was but one *Esculapius*, and he a *Phænician*; or which is tantamount, that if there was a *Greek* of the same name and reputation, that he borrow'd both of the former.

(*a*) Ἀσκληπιὸς, ab a privativo, & σκελλέσθαι, Siccari, quod impediret quo minus homines siccarentur, vel morerentur. *Or, according to the* Etymologicum magnum, ὁ ὡς ἐ ὧν τα σκέλη ἐσκληκέναι καὶ ξηραίνεσθαι: ὅτι μέρος δὲ τὸ ὅλον σῶμα δηλοῖ: ἢ, παρὰ τὰ ἀσκελὴ τῶν νοσημάτων ἤπια ποιεῖν ἢ, παρὰ τὸ ἄσκειν ἠπίως τοὺς νοσοῦντας; πρότερον γὰρ ἤπιος ἐκαλεῖτο. *Or, according to* Tzetzes, *because he cur'd* Ascles *Tyrant of* Epidaurus, *their names were compounded; and he, instead f being call'd simply* Hepius, *or* Apius, *as before, was nam'd* Asclepius. (*b*) Bochart *derives* Asclepius (*whence the Latin* Esculapius) *from the* Phænician, Is Calabi, *viz.* Caninus, *upon the score of keeping Dogs in his Temples; of which, the reasons hereafter. Others derive it from* Ez, *and* Keleb, *of which the latter signifies a Dog, the other a Goat, because of a tradition, that he was suckled by a Goat, and guarded by a Dog; of which more anon.* Junius, *Father-in-Law to* Vossius, *derives* Asclepius *from* Ascalaphus, *which signifies to change;* Vossius de Philosophiâ. *But in the same Tongue we find the words,* Is Calaphot, *A Man of the Knife, which etymology appears the more just, in that it expresses perfectly his Profession; his principal Talent being Surgery, as shall be shewn.*

The *Esculapius* of the *Cyrenians*, was likewise unquestionably the same with the *Phænician*; but of him, a word or two hereafter.

However it be, Antiquity having left us nothing of the first, but the little we have cited, we must stick to the account the *Greeks* give of theirs. Of him by and by, but first a word or two concerning *Chiron* the *Centaur*, who was his Master.

CHAP.

CHAP. X.

The Centaur CHIRON, *and the* HEROES *his Pupils in Phyſick.*

THE *Centaur CHIRON* was (a) Son of *Saturn* and *Philira*; and the Fable tells us, that the reaſon, why he was half Man, half Horſe, (which the Poets call a *Centaur*) was, that *Saturn*, while he was with *Philira*, apprehending a ſurprize from his Wife *Rhea*, turn'd himſelf immediately into a Horſe for a diſguiſe. Others ſay, that *Chiron* was feign'd to be half Man half Beaſt, becauſe he underſtood Phyſick for both kinds; and *Suidas* ſays, that he wrote a Book call'd (b) *Horſe-Medicine*. Perhaps the Fable has made a Centaur of him, becauſe he was of *Theſſaly*, the Country of thoſe fictitious Monſters; for *Theſſaly* being the place where they firſt began to back Horſes, thoſe that firſt, at a diſtance, ſaw a Man on Horſeback, made but one body of 'em.

(a) Pindar. Pyth. Od. 6. Hygin. Fab. cap. 138. Apollon. Rhod. Argonaut. lib. 2. &c.

(b) Ἱππιάτρειον.

(c) Some tell us ſimply, *that* Chiron *invented Phyſick*, without ſpecifying any kind. (d) Others ſay, that he firſt found *Herbs*, and *Medicaments* for the cure of Diſeaſes, and particularly Wounds and Ulcers. (e) The *Magneſians*, his Country-men, offer to him, for this reaſon, the firſt fruits of *Herbs*, or *Plants*; and ſay, that *he was the firſt that wrote of Phyſick*. From him, 'tis ſaid, that *Centaury*, a Plant well known, took its name, as did alſo ſome others. They add, that *Diana* taught him the vertues of ſome other Simples. Others, after all, make him the (f) Inventor of *Manual Operation* only. This conceit is founded upon the etymology of his Name, which is plainly deriv'd from a Greek word, which ſignifies (g) *a Hand*, and from which the name *Chirurgery* is likewiſe deriv'd.

(c) German. Cæſar. in Arat. Phænom.

(d) Galen. Introduct. Plin. lib. 7. cap. 46.

(e) Plutarch. Sympoſ. lib. 3. qu. 1.

(f) Hygin. cap. 27.

(g) Χεὶρ; *from whence Chirurgery, which ſignifies working with the Hand.* *Surgery*,

Surgery, or *Physick*, was not the only Science, of which *Chiron* was Master; he understood likewise *Philosophy*, *Astronomy*, *Musick*, *Hunting*, *War*, and other Arts. His habitation was in a Cave of *Mount Pelion*, whither all the great Men of his Time resorted for his instructions in these Arts and Sciences. The *Heroes*, whom he educated, were *Hercules*, *Theseus*, *Aristeas*, *Telamon*, *Teucer*, *Jason*, *Peleus*, *Achilles*, *Patroclus*, *Palamedes*, and *Esculapius*.

He taught *Hercules* not only the Art of *War* and *Astronomy*, but *Physick* also; in which, according to *Plutarch*, this Hero excell'd. Some interpret the passage of *Euripides*, which says, *That* Hercules *hearing that* Alceste *was to die for her Husband* Admetus, *fought Death, and rescu'd her from him by force*; after this manner. (a) *Alcestis* being so ill, that her recovery was despair'd of, *Hercules*, by his Med'cines, restor'd her to health. 'Tis said, that he bore the Surname of (*) Ἀλεξικάκος, as well as *Apollo*, and for the same reason, that is, because he *expell'd Diseases*. But 'tis more probable he was so call'd, because he clear'd the World of divers Monsters, according to the Fable.

(a) Muret. Var. Lection.

(*) Expeller of Evil.

'Tis argued likewise, that *Hercules* understood Physick, from the several Medicinal Plants, that bears his name. *Theophrastus*, *Dioscorides*, and other ancient *Botanists*, speak of a sort of Poppy, call'd *Hercules's Poppy*. There was also another Plant call'd *Heracleum*. The *Nymphæa* was likewise call'd *Heraclea*, according to *Pliny*; who says, that it sprung upon the Tomb of a *Nymph*, who died of Jealousie upon the account of *Hercules*, who had an Intrigue with another. There is also a sort of *Panax*, and some other Plants, nam'd from *Hercules*. Yet to me it seems probable, that these names were given since his time, to denote the extraordinary force of these Plants, which they compar'd to the strength of *Hercule*. For a like reason the *Epilepsie*, or *Falling-Sickness*,

Sickneſs, was call'd the *Herculean* Diſtemper, not that he was ever troubled with it, or knew how to cure it, (*) but becauſe a power equal to that of *Hercules* is requir'd to ſubdue ſo difficult a Malady. (*a*) This Hero had a Daughter call'd *Hepione*, who underſtood Phyſick likewiſe. We ſhall ſee by and by another *Hepione*, Wife to *Eſculapius*.

(*) *Or rather becauſe the ſtrength of Hercules is not ſufficient to bear up under it.*

(*a*) Epiſtol. Abderit. ad Hippocrat. Juſtin. lib. 13. Schol. in Apollon. Rhod. Argonaut. lib. 2.

Ariſtæus King of *Arcadia*, and Son of *Apollo* and *Cyrene*, was by his Father committed to the care of *Chiron* the *Centaur*, who taught him *Medicine* and *Divination*. He is ſaid firſt to have taught Men to make *Oyl*, and (*) *Honey*, and Cheeſe-curds, and divers other things uſeful to Society. To him is aſcrib'd the diſcovery of the virtues of *Silphium* or *Laſerpitium*, whoſe Gum, or Juice, inſpiſſated, was very much in uſe among the Ancients; but (†) at preſent, we either have it not, or don't certainly know it, as the ſequel will ſhew.

(*) *Ariſtæus is ſaid to have been the firſt that kept Bees, and to have produc'd 'em after a ſtrange manner.* Virg. Georg. 4.

(†) *Some conclude it to be that kind of* Ferula, *which yields* Aſafœtida, *and which by moſt modern* Bonatiſts *is call'd* Laſerpitium.

Theſeus had his education in the ſame School, and *Theophraſtus* mentions a Plant that bore his name; whence ſome infer, that he found out the vertue of it, which was to looſen the Belly.

Telamon, and his Son *Teucer*, come in with theſe for an equal ſhare of the knowledge of Phyſick. *Philoſtratus* vouches for the Father. And the (*) *Teucrium*, a Plant which bears his name, and is very well known, is alſo, according to the common tradition, an argument that he was the firſt diſcoverer of it.

(*) Germander.

Jason had likewise the reputation of a great Physician, (*a*) of which the etymology of his Name remains as a proof.

(*a*) Ἰάομαι, medeor, *to to heal, or cure.*

Peleus also was admitted to the same honour, as well as his Son *Achilles*. The latter carried with him, to the Siege of *Troy*, a Lance given him by the Centaur, which had the virtue of healing the wounds it made, which *Telephus* experienc'd to his relief.

(*b*) Lib. 25. cap 5.

(*b*) *Some*, says *Pliny*, *pretend*, *that* Achilles *cur'd* TELEPHUS *with the Herb* Achillea, *which is a sort of a* Yarrow, *or* Milfoil. *Others say*, *That he found out* * Vert de Gris, *which is of great use in Salves, and for that reason*, say they, Achilles *is painted scraping the* Verdigrise, *which is the rust of* Copper, *from the point of his Spear, and dropping it into* Telephus's *wound.*

* *Some have (perhaps with equal reason) fancied* Achilles *the Inventor of Weapon Salve, or that he was possess'd of the secret, wherein, according to them, consisted the virtue, suppos'd to have been in his Spear, of curing the wounds it made.*

Homer tells us, that *Eurypylus* being wounded, requested *Patroclus*, the friend of *Achilles*, (*c*) to communicate to him some of those excellent Remedies he had learn'd of his Hero (*) the Disciple of *Chiron*, the justest of all the Centaurs.

(*c*) Iliad. 2. subs. fin.

(*) Patroclus *having been Companion, and fellow Pupil to* Achilles *under* Chiron, *might reasonably have been thought not to have needed his Instructions.*

To the authority of *Homer* we may join that of several other Poets, (*d*) who all agree that *Achilles* learn'd Medicine of the Centaur *Chiron*.

(*d*) Vindicianus, Sidon. Apollinari. Claudian. in Pan. de 3. consul. Honor. item ad Hadrianum.

Whether *Patroclus* understood Physick or not, and especially Surgery, after what has been said, is scarce a question; for *Eurypylus*, in

in the afore-cited place, desires him to make an Incision into his Thigh, and draw out the head of the Arrow, with which he was wounded, and to wash the wound with water, and apply something to assuage the pain.

(a) *Palamedes*, by the instructions of *Chiron*, was no less a proficient in Medicine than the rest; for by his advice, the Plague, that ravag'd all the Cities of the *Hellespont*, and even *Troy* it self, was stopp'd from coming into the *Grecian* Camp, which lay before the Town in a very unhealthy place. His method was to oblige 'em to a spare Diet, and much Exercise. (a) Philostrat. in Heroicis.

This is what is reported of these Heroes, as to Physick. I meet with no particular cures of *Chiron*'s making, except that of *Phœnix* (b) the Son of *Amintor*, to whom he restor'd his sight, after his Father, in a fit of Jealousie, had put his Eyes out. *Galen* says, that the *Greeks* call'd *malignant Ulcers*, which were in a manner incurable, *Chironian*, because *Chiron* only cou'd cure 'em; tho it seems more reasonable to think they were so call'd for a quite contrary reason, that is, that Ulcers of that nature were despair'd of by that incomparable Surgeon. (b) Apollodor. lib. 3.

* The Fable informs us, That *Hercules* having unawares wounded *Chiron* with an Arrow dipt in the blood of the *Lernean Hydra*, the pain was so insupportable, that the Centaur's greatest trouble was, that being immortal he cou'd not die. Whereupon *Hercules*, to make him all the amends he cou'd, unbound *Prometheus*, who consented to become immortal in the room of *Chiron*, who died according to his desire, and was translated to a place among the Stars. * Vide Ovid. Metam. lib. 2: Posse mori cupies tum, cum cruciabere dirâ Sanguine Serpentis per sæcia membra recepto, &c.

This Centaur had two Daughters; one of which made her self famous by her predictions, and skill in Physick: Her name was *Hippo*. The other was call'd (c) *Ocyroe*, of whom *Ovid* testifies that she understood her Father Arts. (c) —Vocavit Ocyroen. non hæc artes contenta paternas Edidicisse fuit, &c. Ovid. ibid.

CHAP. XI.

MELAMPUS *and* POLYIDUS: *Wherein is the first example of Purgation, and of a Mineral Remedy taken inwardly.*

THEY were both of *Argos*. The first was Son of *Amithaon*, and *Aglais*, or of *Idomenea* Daughter of *Abas*. He is one of the most ancient Poets known, of whom *Homer* himself makes mention. He wrote several thousand Verses upon the Lamentations of *Ceres*, for the Rape of her Daughter, upon the *Mysteries* of that Goddess, and other subjects. He understood also the Art of *Divination*, and of *Physick*, two Arts in those days inseparable. There are yet some Books remaining under his name, which teach to tell Fortunes by *Palpitations*, by *Moles*, and other *Natural Marks* on the Body, which Books are manifestly spurious.

We have already taken notice of the means *Melampus* used to cure the Daughters of *Prætus*, that had lost her Wits; which was to purge 'em with *Hellebore*, or with the Milk of his Goats, which had eaten it. Hence perhaps it was, that he had a (*a*) Surname given him, which seems to hint, that he was the first that used *purging Medicines*; for 'tis certainly the oldest instance we have of the use of (*b*) *Purgation*. But 'tis more probable, that he was so nam'd, because he was the first introducer of the pretended methods of Purgation; that is, by *washing*, and *purifying* those, that lay under any distemper either of *Mind*, or *Body*, or that were foul with Crimes; which was not done by *Medical Purgation*, but by superstitious Rites, such as pronouncing certain Verses, or Words, over the Party,

(*a*) Καθάρσιος, Servius in 3 Georg.

(*b*) *See the Chapter of* Podalirius.

Party, or to apply to 'em, or give 'em Herbs gather'd at times, and after a manner ſuperſtitious, or to waſh 'em in Baths to that purpoſe.

Melampus us'd all theſe means to the Daughters of *Prætus*. He not only gave 'em *Hellebore*, but he us'd alſo (*a*) *Verſes*, or *Charms*, and after caus'd 'em to bath in a certain Fountain in *Arcadia*, call'd the * *Clitorian Fountain*, where they finiſh'd their purification. The Fable tells us, That from that time whoever taſted that Water, contracted an averſion to Wine. (*b*) If this cure was extraordinary, the reward was no leſs conſiderable; for he agreed with the Father of the Princeſſes, that he ſhould give him one third of his Kingdom, another third to his Brother *Bias*, and to each of 'em one of the Princeſſes to Wife.

(*a*) *The word Charm comes from the Latin* Carmen, *which ſignifies a Song, Verſe, or other piece of Poetry.*

* Citatæque quicunque ſuis de fontè levârit, Vina fugit, — Amithaone natus, Prætidas attonitas poſtquam per carmen & herbas Eripuit furiis; purgamina mentis in illas Miſit aquas: odiumq; meri permanſit in undis. Ovid. Metam. lib 15.

(*b*) Apollodor. lib. 2.

Another cure we find reported of *Melampus* no leſs memorable than the former. (*c*) *Iphiclus* Son of *Philacus*, being unable to get Children, *Melampus* was deſir'd to find him a remedy for his impotence; which he did thus. He ſacrific'd two Bulls, and cutting the entrails to pieces, he drew the Birds together, in order to an *Augury*. Amongſt the reſt came a *Vulture*, by whom he was inform'd, (*d*) that *Phylacus*, formerly ſacrificing ſome Rams, left the Knife, with which he had cut their Throats, all bloudy near his Son, who, being very young, was frighted at it, and ran, and ſtuck it into a conſecrated Cheſnut-Tree, whoſe Bark afterwards cover'd it. The *Vulture* added, That if *Iphiclus* fetch'd that Knife, and ſcraping off the *Ruſt*, drank it in Wine for ten days together, he ſhou'd ſoon be luſty and get Children. This counſel *Melampus* gave the young Prince, who obey'd it with ſucceſs.

(*c*) Idem, lib. 1.

(*d*) *Melampus as an Augur, underſtood the Language of Birds.*

This is the first instance of a *Mineral* Medicine taken inwardly. We shall see in the second Part of this History, what advantages * the *Chymical* Physicians may draw from it. I can't tell whether this Medicine have any such efficacy, as is here ascrib'd to it; but *Dioscorides* employ'd it to a purpose directly contrary. (*a*) *The rust of Iron* (says he) *hinders Women from conceiving.* But what is most remarkable, is that *Iphiclus* himself took it, and not his Wife.

* *The rust of Iron being a natural production, can't be urg'd as an instance of Chymical Medicine, whatsoever similitude the Chymists may pretend it to bear to their artificial* Crocus Martis. (*a*) Dioscor. lib. 5.

* *Melampus* liv'd two hundred years before the Siege of *Troy*. After his death he was look'd upon as a God, Temples were built in honour of him, and sacrifice offer'd to him in several places of *Greece*. We have nothing to add to what was said in the beginning of this History concerning *Polyidus*, than that *Melampus* was his Great Uncle, if at least he be the same of whom *Pausanias* (*b*) makes mention. What induces us to believe him to be so, is that he says that *Polyidus* was sent for from *Megara*, to (*c*) *purifie* a Man that had committed *Murder*, which was the business of the Diviners; of which sort *Polyidus* was.

* Virgil *makes him contemporary with* Chiron, *who liv'd till the time of the* Trojan *War, or very near.*——cessere magistri, Phyllyrides Chiron, Amythaonius; Melampus, Georg. 3. de Peste.

(*b*) Pausan. lib. 1. (*c*) Καθαίρειν, Lustrare, *to wash with Lustral Water. A Water something like the* Holy-Water *of the* Roman *Catholicks of our Times, but us'd with more ceremony.*

CHAP.

CHAP. XII.

The Hiſtory of ESCULAPIUS *continued: Wherein by the way of* CADMUS *and* BACCHUS, *by ſome reputed the Inventors of Phyſick.*

THE ſhifting the Country of *Eſculapius*, brings us at one ſtep ſome Ages forwarder in the Hiſtory of Phyſick. But tho' the *Greeks* had not purloyn'd him from his Country, as we have ſhewn, yet ſhou'd we have been oblig'd to leap from *Ægypt*, or *Phœnicia* into *Greece*, and leave untouch'd this great interval, for want of Memoirs of the ſtate of Phyſick in thoſe Countries during that time.

(a) *Galen*, ſuppoſing that *Eſculapius*, that is, *Eſculapius* of *Greece*, was the firſt that brought Phyſick to perfection, will have it, that all thoſe, that preceded him in it, had no more than a bare Empirical knowledge of the virtues of ſome Herbs, which they had experienc'd upon ſome occaſions.

He was indeed forc'd to confeſs, that, before that, other Medcines, beſides Herbs, were in uſe in *Ægypt*, as *Homer* witneſſeth; and that their cuſtom of opening their dead, in order to embalm 'em, muſt needs have taught 'em divers things of uſe to Surgery in particular, but thinks all their knowledge owing to *Experience* alone, without *Reaſoning*; whereas, according to him *Eſculapius* compleated Medcine, whoſe Phyſick he calls *Divine*, ſuppoſing him to derive it from his Father the God *Apollo*.

We ſhall ſee by and by, that *Eſculapius* himſelf did not know much more than thoſe *Galen* ſpeaks of, who, in probability, are not much wrong'd by him. But, whatever their know-

(a) *Or the Author of the Book, intituled,* The Phyſician, *which paſſes among his Works, but is ſuppos'd to be written by another Phyſician nam'd* Herodotus.

ledge were, since Antiquity has left us nothing of it, let us see what it has deliver'd concerning *Esculapius*.

He was (as has been said) Son of *Apollo* and *Coronis*; of his birth *Pausanias* gives this account. (*b*) *Coronis*, being great by *Apollo*, going with her Father to *Peloponesus*, was deliver'd of a Son upon a Mountain in the Territories of *Epidaurus*, where she left him. A Goat-herd in the neighborhood, missing his Dog, and one of his milch Goats, upon search found 'em both with the Child, the Goat giving him the Breast, and the Dog standing Centry. He observing, besides this, that the Child was surrounded with cœlestial Fire, conceiv'd a great veneration for him. Others say, that he was the Son of *Arsinoe*, Daughter of *Leucippus*.

(*b*) In Laconic.

* *With* Pindar *agrees* Ovid *in the main, except that this latter makes* Coronis *to have been of* Larissa, *and her Lover of the same Country, and she slain by* Apollo's *own hand.*

* (*c*) *Pindar* gives another account of the matter. *Coronis* (says he) being great with Child, yet being lavish of her favours to *Ischys*, a young *Arcadian*, *Apollo* was so provok'd, that he sent the Goddess *Diana*, his Sister, to *Laceria*, a City in *Thessaly*, where *Coronis* dwelt, to excite the Plague, whereof she died. But as she was laid upon the Pile, the God, remembring the burden of her Womb, came, and snatch'd the Child out of the flames, and carried him to *Chiron* the Centaur to be brought up.

Plutchior in totâ quam Lariſſæa Coronis non fuit Æmoniâ, &c. Ov. Metam. lib. 2. (*c*) Pythior. Od. 3.

* *Or* Tricca, *thence call'd* Triccæus.

He is by some reported to have been born at * *Trica*, a City of the same Province. (*d*) *Lactantius* says, That his Parents were uncertain, that he was expos'd immediately after his birth, and found by Hunters nurs'd by a Bitch, that he was sent by the Hunters to *Chiron*, who taught him Physick. He adds, That he was a *Messenian*, but had his abode at *Epidaurus*.

(*d*) De falſ. relig. libr. 1. cap. 10.

Others

Others ſay, That *Apollo* himſelf taught him his Art. Be it as it may, he was ſo good a proficient, that he cur'd, as *Pindar* ſays, all that applied themſelves to him, of all ſorts of *Ulcers*, *Wounds*, *Fevers*, and *Pains*, by (e) *ſoft Incantations*, by *ſweetning Potions*, by *Inciſions*, or *Remedies externally* applied.

(e) Μαλακαῖς ἐπῳδαῖς.

By *Incantation* here may be underſtood the power of *Muſick*, which in many caſes affords great relief. *Apollo*, the Father of *Eſculapius*, being God of Muſick, and *Chiron*, his Tutor, no leſs a Muſician than a Phyſician, he cou'd not but be a great Maſter of both Arts. There is a paſſage in *Galen*, which may ſerve as a Comment upon this of *Pindar*. (f) '*I have cur'd* '(ſays he) *ſeveral perſons, whoſe paſſions of mind* '*have render'd their Bodies diſeas'd, by calming* '*the diſorderly motions, and reducing their minds* '*to their natural ſtate of compoſure. If authority* '*were requir'd to eſtabliſh this method, I cou'd cite* '*a very conſiderable one, which is that of* Eſculapius '*the God of my Country, who us'd to relieve thoſe,* '*whoſe violent agitations of mind rais'd an intemperate heat in their Bodies, with Songs, Farces,* '*and Muſick.*

(f) De ſanitat. tuend. lib. 1 cap. 8.

CHAP.

CHAP. XIII.

Of CHARMS, *and the manner how they were introduc'd into Physick.* ESCULAPIUS *us'd 'em, as did all the rest of the Ancients.*

THat this way of curing Diseases is very ancient, is past doubt, and that it was in use at this time we have the testimony of (a) *Homer*, who tells us, That they *stopp'd the bleeding of* Ulysses, by means of *Incantations* or *Charms*.

(a) Ἐπαοιδῇ. Odyss. 19.

Esculapius join'd this *superstitious method* of treating the Sick, to that was usually practic'd, which, according to *Pindar*, consisted of *Potions*, *external Remedies*, and *manual Operations*.

'Tis very probable, that at first they had recourse to these three ways only, as the most simple, and natural. But finding them frequently ineffectual, they betook themselves to *superstitious Means*, perhaps out of a consideration *, that if they did no good, they did at least no harm. And tho' they might be (as many now think 'em) vain, and ridiculous, yet 'twas sufficient to establish the use of 'em, that several fancied themselves reliev'd by 'em. And as the *Imagination* is not only *contagious*, but also very powerful in subjects where tis strong and lively, things in themselves of no force or effect, might, by the mediation of Fancy, pro-

* *It is more probable, that they were first introduc'd by their Priests, who were the first practicers of Physick among the Ancients, and who being in other matters us'd to practice upon the credulity of the people, made use of the same artifice to maintain their reputation for Physick, a branch of their craft, that procur'd 'em not the least veneration. Accordingly we find abundance of supposititious Books, of this kind, father'd by 'em upon their Gods; a cheat not impracticable to 'em, considering the manner of transmitting all knowledge of this kind among the ancient Ægyptians.*

duce

duce very ſenſible effects, which thoſe that ſaw 'em, expected from 'em again, indifferently, upon all occaſions. * Beſides, this ſort of Remedies being neither nauſeous, nor painful, they were ſubmitted to with leſs reluctance; but if all theſe reaſons were inſufficient to eſtabliſh the credit of *Superſtitious Medicines*, the power Religion has over the minds of Men, which is very great, was abuſively employ'd to that purpoſe, and finiſh'd their ſubmiſſion to 'em.

* *The ſeeming efficacy of 'em, in caſes determining of themſelves by a natural Criſis, might contribute more than all the reſt: For, in matters of Superſtition among the ignorant, one ſhadow of ſucceſs prevails againſt a hundred manifeſt contradictions, and encourages 'em againſt every days experience, as our Aſtrologers can witneſs.*

Theſe are the arguments of thoſe, that reject all *charms* as trifles; but the more numerous are thoſe, that believe the fact not impoſſible, tho' the manner be inconceiveable: They bring the *Holy Scripture* to back their opinion. From thence at leaſt they gather, that there were *Enchanters* in the time of *Moſes*, and of the Apoſtles. It is ſaid likewiſe in (*b*) Pſalm 58. That the *Adder ſtoppeth her ears, and refuſeth to hear the voice of the Charmer*. And the Prophet *Jeremy* threatens the *Jews* with the coming of certain *Serpents*, upon whom *Enchantments* ſhou'd have no power. I ſhall not enlarge upon this ſubject, tho' I thought my ſelf oblig'd to take notice of it in my way.

(*b*) Vid Hieroz. Bochart. lib. 3. cap 6.

However it were, *Charms*, or *Enchantments*, made their way ſo well in Phyſick, that they have been practic'd in all Nations of the World, time out of mind. Nor is it among the ſimple, and illiterate only, that they have gained ground, for the wiſeſt have paid no leſs deference to 'em, as ſhall be ſhewn.

CHAP.

CHAP. XIV.

Of AMULETS, *and other sorts of* CHARMS.

DIseases were sometimes *charm'd* by simple *Words*, or *Magick Sentences*, or *Verses* pronounc'd in the Ear of the Patient, or at a distance, with an intention of curing; which was accompany'd with certain gestures, or motions of the Body.

* Sometimes they wrote these Sentences upon certain things, and hung 'em about the Body of the Patient. These are what the *Latins* call'd Amulets, *Amuleta*, from the Verb *amovere*, to take away, or remove. They call'd 'em also *Proebia*, or *Proebra*, from *prohibere*, to forbid, or keep off. The Greek in the same sense call'd 'em *Apotropæa*, *Phylacteria*, *Amynteria*, *Alexiteria*, *Alexipharmica*, because they believ'd that these things did not only preserve, and defend 'em against all *Incantations*, or *Charms*, (to which they ascrib'd as much power to cause Diseases, as the *Counter-Charms* had to cure 'em) but that they also reliev'd 'em from Maladies arising from natural Causes.

* *Of these there are many yet in request with many people; one I met with in an old Book is much cried up by those that deal in 'em: the words and form are these.* Inscribas chartæ quod scribitur *Abracadabra.*

abracadabra
abracadabr
abracadab
abracada
abracad
abraca
abrac
abra
abr
ab
a

Some reverse this way of writing.

The matter of these *Amulets* was taken from *Stones*, *Metals*, *Simples*, *Animals*, and in general from any thing in the World. They engrav'd upon Stones, or Metals, either *Characters*, *Figures*, or *Words*, which often signified nothing, or were unintelligible to those that wrote 'em, and those that made use of 'em. They wrote likewise these words upon Paper, or other matter whatsoever. Or if they neither wrote, nor mark'd any thing upon matter proper for *Amulets*, they us'd abundance of superstitious ceremonies in their preparation and application; not to take notice of the pains

they

they were at to watch a favourable diſpoſition of the Stars. The *Arabians* nam'd this laſt ſort of Amulets, which deriv'd their virtue chiefly from the influence of the Stars, *Talismans*, that is, Images.

Theſe *Amulets* were of all forms, and faſten'd to all parts of the Body; whence they were call'd alſo *Periapta* and *Periammata*, from a Verb, which ſignifies to *put round about any thing*. Some reſembled a *piece of Money*, with a hole punch'd in 'em, to hang by a * ſtring about the Neck. Others were made into *Rings* for the Finger, *Bracelets* for the Arm, *Collars* for the Neck, *Crowns* for the Head, *&c.*

* *Of this ſort was the Gold given by our Kings, and the Kings of* France, *to thoſe whom they touch'd for Scrophulous Caſes, vulgarly call'd from thence the* King's Evil.

* Some Amulets there were, in which neither Charms, nor Superſtition, had any ſhare; tho' no body cou'd account for the effects attributed to 'em. This ſort of Amulets is yet approv'd by divers Phyſicians, tho' others give no credit to 'em. We ſhall have occaſion to ſpeak again of theſe, and the reſt, in the ſequel of this Work.

* *Of this ſort are the Blood-ſtone, the Snake-ſtone, the Eagle-ſtone, Moſs of a dead Man's Skull, Peony-Root, &c. to which mighty vertues are aſſign'd by ſome.* Vide Boyle *of Specifick Med'cines, Philoſophical Tranſact. &c.*

As for the *Charms* ESCULAPIUS us'd, I can't ſee why they ſhou'd be charg'd as matter of blame upon him, in an Age of the groſſeſt Idolatry and Ignorance, which are yet ſo much in uſe with divers Chriſtians, who ought to have an abhorrence for ſuch Remedies, or at leaſt more wit than to confide in ſuch fooleries. Whether it were in imitation of *Eſculapius* I can't tell, that his Country-men, the *Theſſalians*, have been ſo addicted to Incantations, that they were peculiarly remarkable for it; witneſs *Apuleius his golden Aſs*, and abundance of other ancient

ancient Authors, who speak of *Thessaly* as the Country of *Sorcerers.*

CHAP. XV.

ESCULAPIUS *embrac'd also the solid Physick. He is reputed the Author of* CLINICK *Med'cine: Wondrous Cures reported of him, as raising of the Dead.*

CHarms were not the only Physick of *ESCULAPIUS*; what has been said, shews that he did not neglect the more substantial part of his Art. We shall see in the sequel, whether he brought Physick to the heighth of perfection, that some pretend, or not. *Galen*, in the place afore-cited, where he says, That *Esculapius* cur'd Diseases by Musick, *&c.* adds, That *he order'd some to ride on Horseback, others to exercise in Armour; that he prescrib'd to 'em their several motions, and manner of arming.* By this he shou'd also be Author of the *Gymnastick* Medicine; of which hereafter.

He had likewise the reputation of inventing (*a*) *Clinick* Med'cine, so call'd from a Greek word signifying a (*b*) Bed, to shew that he was the first that *visited the sick in their Beds*; which supposes, that the Physicians before him did not visit their Patients at their Houses. This is confirm'd by the practice of the *Babylonians*, who carried their sick to the Cross-ways for the advice of those that pass'd by. *Chiron*, perhaps, expected to be consulted at home. As

(*a*) Hygin. Fab.

(*b*) Κλίνη; *hence* Κλινικὸς, *an Epithet common both to the Physician and Patient, signifying as well him that is confin'd to his Bed, as him that visits him there. For a third signification, see Chap. of the Slaves Physicians.*

for

for the Phyſicians of leſs note, 'tis probable they kept the Fairs and Markets to ſell their Med'cines, as our *Mountebanks* do now, without troubling themſelves to repeat their viſits, and obſerve the changes that happen'd to their Patients, as they do now.

This cuſtom introduc'd by *Eſculapius*, became afterwards a mark of diſtinction between his Imitators, who were call'd *Clinicks*, and the *Empiricks*, or *Market-Hunters*. His method ſucceeded ſo well for himſelf, that no Phyſick was talk'd of but that of *Eſculapius*. *Caſtor* and *Pollux* took him along with 'em, in the famous Expedition of the *Argonauts*, where ſome ſurprizing cures, done upon Men given over for dead, got him the reputation of raiſing Men actually from the Dead. (*a*) The Fable adds, that, upon a complaint of *Pluto*, that, if he were ſuffer'd to go on, no body wou'd die, and Hell wou'd become a Deſart, *Jupiter* ſlew him with Thunder, and with him *Hippolitus*, the Son of *Theſeus*, whom he had reſtor'd to Life; and, at the requeſt of his Father *Apollo*, tranſlated him to a place among the Stars, under the name of * *Ophiucus*, a Conſtellation above *Scorpio*.

(*a*) Pindar. Pyth. Od. 3. Virgil. Ænead. 3.

* Anguitenens, *by ſome taken for* Hercules, *by others for* Eſculapius. Vide Cic. de nat. deor. lib. 2.

Pindar ſays, That *Eſculapius* was prevailed upon to raiſe *Hippolitus*, by the promiſe of a great Sum of Money; which gave occaſion to (*b*) ſome to tax him with Covetouſneſs: But *Suidas* refutes that ſcandal, and ſays, *That he wou'd have done as much for* Pauſon, *or* Irus, *or the verieſt Beggar of 'em all*; and 'tis but reaſonable, that the Rich ſhou'd make up the deficiencies of the Poor. For, if at preſent we don't grudge the Phyſician his Fees, even tho' he kills his Patient, I can't ſee why *Eſculapius* ſhou'd raiſe Men from the Dead *gratis*. (*c*) Another Author ſays, That *Eſculapius* was Thunder-ſtruck for curing the Daughters of *Prætus*, a Cure already aſcrib'd to *Melampus*, and not for reſtoring *Hippolitus*. But if we believe the Fable,

(*b*) Clem. Alexandr.

(*c*) Polyanthus Cyrenæus de origine Aſclepiadum. Voſſ. de Hiſt. Græc.

Fable, not only *Hippolitus* receiv'd that favour from him, but *Capaneus*, *Lycurgus*, *Eriphilus*, *Tyndarus*, *Hymenæus*, and even *Glaucus* the Son of *Minos*, of whom before with *Polyidus*.

CHAP. XVI.

Farther Authorities to prove that all the Physick of ESCULAPIUS *was within a very little reducible to Surgery.* PLATO*'s sense of his Physick.*

WE have heard the Fabulous account of *Esculapius*; but *Celsus* and *Suidas* talk more naturally of him. If we may credit the latter, *Esculapius* did not put *Jupiter* to the expence of Thunder, (*a*) *dying of a Peripneumony*; *Human Physick, of which he was the Inventor, failing him at his need.* *Celsus* likewise tells us, That *Esculapius* came by his mighty Fame much cheaper than is reported. * *There is no place,* says he in his Preface, *without Physick, for the most unciviliz'd Nations have the use of Herbs, and other familiar Remedies, for Wounds and Diseases. The* Greeks, *indeed, improv'd it farther than any other Nation, yet, even they, not from the first Original, but a few Ages ago*; *for* Esculapius *is the most ancient Author upon Record amongst 'em: Who, because he refin'd this Science a little, which was before rude, and amongst the Vulgar, was promoted to be a God. His two Sons,* Podalirius *and* Machaon, *follow'd* Agamemnon *to the War of* Troy, *where they were very serviceable to their fellow Soldiers*; *yet* Homer *does not mention any service they did in the Plague, or any other distempers, only that they cur'd*

(a) Ὁ δὲ ἀθλίως νόσῳ (περιπνευμονίαν καλέσσιν ἀσκληπιαδῶν πνᾶδες αὐτὴν) πεζόμενος, τὰ μὲν πρῶτα ἐσθεῖτο τῆς ἀνθρώπων ἰατρικῆς.

* Hæc nusquam quidem non est. Siquidem impertissimæ gentes herbas, allaq; prompta in auxilium valnerum morborumq; noverunt, &c. Cels. Præfat.

cur'd wounds by Inciſion, and Medicaments. From whence 'tis plain, that they pretended to this part of Phyſick only, and that this is the ancienteſt.

(a) *Pliny* agrees with him; *Phyſick*, ſays he, *has rais'd its Credit upon a Lye, feigning that* Eſculapius *was kill'd by Thunder, for reſtoring Life to the Son of* Tindarus, *and others, which made a mighty noiſe about the Time of the* Trojan *War; ſince which we have been better inform'd in the Hiſtorical Truth of Fact, for all his skill lay in the cure of wounds.*

(a) Lib. 29. cap. 1.

We may urge likewiſe, that if *Eſculapius*, or his Sons, had been Phyſicians, they wou'd have known how to Diet their Sick better, a principal part of a Phyſicians skill: * They wou'd not have given *Eurypylus*, when wounded, Broth made with Wine, Meal and Cheeſe ground in it; nor wou'd *Machaon* himſelf, with a wound in his ſhoulder, have drank Wine, which Phyſicians hold to be hurtful to wounds.

* Athenæus *uſes this inſtance as an argument of the temperance of* Homer's *Heroes, which begat ſo good a Conſtitution, that tho' wounded they might drink Wine;* τᾶις φλεγμονᾶις ἐναντιώτατον, παχὺν, πολίτροφον, *pernicious in inflamations, thick, and very nouriſhing; and this* Neſtor, *the wiſeſt of the* Greeks, *adviſes* Machaon, *the ſkilfulleſt in theſe Matters, to do every day, ſo long as he ſhou'd be laid up. From hence* Athenæus *infers, that 'twas not the practice of the great Men of Times to drink Wine, but upon extraordinary occaſions. But whether this Advice was ſuitable to the Wiſdom of* Neſtor, *or the Skill of* Machaon, *I leave the learned Reader to judge.* Vid. Athenæum, lib. 1. p. 10.

The anſwer *Plato* made to this objection, gives ſo particular an Idea of the Phyſick of *Eſculapius* and his Sons, that I can't forbear citing it at length. (b) *'Tis abſurd*, ſays he, *that Men ſhou'd want Phyſicians, not only for Wounds and Diſeaſes, ariſing from an ill diſpoſition of the Air, and the uncertainty of Weather, but from thoſe too that ſpring from Sloth and Luxury, which, filling em with Water and Wind, as if their Bodies were Lakes, or Sinks, have oblig'd the Succeſſors of* Eſculapius *to invent new names of* Flatus, *and* Defluxions, *or* Catarrhs, *never heard of before. What makes me conjecture at leaſt, that theſe Diſtempers were unknown in* Eſculapius's *time, is,*

(b) De Repub. Lib 3. *This diſcourſe is abridg'd by* Maximus Tyrius, *Serm.* 29.

That his Sons, at the Siege of Troy, *did not forbid the Potion, that a Woman gave to* Eurypylus, *when he was wounded, made of* Cheese *ground, and* Meal *steep'd in Wine of* * Pramnos; *which are things that increase Phlegm. You will say, doubtless, that the draught was ridiculous, and not at all proper for a wounded Man; but you must know, that the Physicians that succeeded* Esculapius, *knew nothing of the Physick now in use, before* Herodicus; *who is, as it were, the* † PÆDAGOGUE *of* DISEASES. *He being Master of the Academy, where the Youth exercis'd, and finding himself a* Valetudinarian, *contriv'd to make* Gymnastick; *that is, the* Art of Exercising the Body: *a branch of Physick, which brought both upon himself, and those that came after him, a great deal of trouble. How so, you'll say? Why he brought himself to a lingring death; for observing too carefully a distemper in it self mortal, which of consequence he cou'd not cure, he gave himself so entirely to enquire after a remedy, that quitting all other affairs, 'twas the business of his Life to torture his own Carcass; so that, tho' the least deviation from his constant method of living, were a disease to him, he arriv'd not at Health, but at Old Age, which we call'd the* PÆDAGOGUE, *or if you please, the* GOVERNESS, *or* NURSE *of* DISEASES, *not of the* DISEASED. *Oh! noble Fruit of his Art, yet such as the Man deserv'd, that did not know, that 'twas not out of Ignorance, or for want of Experience, that* Esculapius *forbore to teach his Scholars so painful a method, but because he was of opinion, That in all*

* Homer calls it Οἶνον Πραμνειον; *The great variety of ancient conjectures about the derivation of the name, shews the uncertainty of 'em; which, whoever is curious to know, may consult the* Scholia *of* Didymus *upon the* 11th *Book of the* Ilias, *and* Athenæus, *p.* 30. *Nor is it less uncertain, what sort of Wine it was.* Athenæus *gives us two descriptions of it directly contrary one to another. For the first, see the foregoing Note, the other we find pag.* 30.

Γίνεται δὲ ἐν Ἰκαρίᾳ, φησὶν Ἑκαταῖος, ὁ Πραμνειος, ἔστι δὲ οὗτος, γένος τι οἴνου κρεῶδες οὔτε, οὔτε γλυκύς, οὔτε παχύς, ἀλλ' αὐστηρὸς, καὶ σκληρὸς, καὶ δύναμιν ἔχων διαφέρουσαν. *Here the* Pramnian *Wine is neither thick nor sweet, but a rough, hard, strong Wine. The testimony of* Aristophanes, *which he immediately subjoyns, is to the same purpose, that the* Athenians *neither loved harsh grating Poets nor crabbed* Pramnian *Wine, that contracted their Brows, and their Anus. The Reader may compare this passage with that in the note immediately foregoing and as he pleases take or reject either.* † So *the Author translates it, whose words I thought it best to stick to, not having at present an opportunity of consulting the Original.*

Cities,

Cities, and well regulated Societies, where every Man has his task aſſign'd him, no Man can, or ought to have leiſure to be a Valetudinarian *all his Life, and beſtow his whole care upon his Carcaſs.*

To be convinc'd of the Juſtice of Eſculapius's *proceedings, we need only to reflect upon the different conduct of Labouring Men, and Gentlemen, in ſuch caſes. If a* Maſon, *or a* Carpenter, *falls ſick, he deſires his Phyſician to expedite his Cure by* VOMIT, *or* PURGE, *or* Manual Operation, *either by* Inciſion, *or* Cautery. *If he orders him a* long courſe of Phyſick, *he tells him, That he has no leiſure to be ſick, that he can't afford to protract a Life of miſery, and languiſh perpetually idle under the protection of Phyſick. He diſmiſſes his Phyſician, and returning to his uſual courſe of Life, falls to work, and recovers his health; or, if the Diſeaſe proves too mighty for him, he dies, and is rid at once of Life, and the troubles of the World.* * *This no doubt is the true uſe, that all Mechanicks ought to make of Phyſick, to whom Work is ſo neceſſary, that when they can follow it no longer, Death is a favour. But it may be objected, that with the Rich, that live upon their Rents, the caſe alters, for they can't be reduc'd to that hard choice of Working or Dying. But conſider, that whatſoever a Man's Condition, or Profeſſion be, the Publick Good requires, that he ſhou'd not be idle, but that every one ſhou'd be induſtrious in his ſtation; which can't be while he is wholly taken up about himſelf, and his ſolicitude for his health makes him fancy himſelf continually ſick. Thus this new Phyſick is not only injurious to all the Individuals, but alſo to the Community in general. 'Twas upon conviction of theſe Truths, that* Eſculapius *limited his Inſtructions to the uſe of a ſound Conſtitution, and good Education, and was contented to teach the Method of curing Diſeaſes ariſing from external*

* I find our *Maſons*, and *Carpenters*, and all other Artificers, of another mind, as fond of Life upon any terms, and as willing to be idle as e'er a Gentleman of 'em all, and I doubt they're ſo all the World over, whatever they might be in *Plato's* Common-wealth.

Cauſes, only by a few Remedies taken, or Inciſion made, without changing their * *uſual manner of living, or diverting them from their buſineſs. As for* Valetudinarians, *whoſe decay is inward, he wou'd not undertake 'em, nor attempt to prolong their Lives, for fear, being enfeebled, and exhauſted they ſhou'd beget Children as infirm as themſelves, neither thinking it for the good of the* Valetudinarians *themſelves, nor of the Societies of which they were Members, that Men ſhou'd continue in the World, who could not live as others did. The Sons of* Eſculapius *cleans'd from the bloud the wounds of* Menelaus, *wounded by* Pandarus, *and applied aſſwaging Oimments, but they did not caution either him, or* Eurypylus, *againſt eating or drinking of any kind, as thinking their Med'cines ſufficient to cure the wounds of Men of good habit of Body, and that were temperate, tho' they did drink Wine. As for Men, that were unhealthy, either naturally, or through intemperance, they thought it not expedient, either for themſelves, or others, that they ſhou'd live, and that Phyſick was not made for 'em, and that 'twas not their duty to cure 'em, tho' they were as rich as* Midas.

* *Plato* in this place ſeems to contradict *Hyginus* before cited, who makes *Eſculapius* the Inventor of Clinick Med'cine. For if he was the firſt that confin'd the Sick to their Beds he was very far from not altering their courſe of Living, and permitting 'em to follow their ordinary occaſions. But if what *Plato* affirms were in Fact the practice of *Eſculapius* I ſhou'd, in ſpite of his Apology, ſuſpect a leſs honourable reaſon for it.

There is a great Analogy between this way of treating the Sick, and the management of new born Children among the *Lacedemonians*, who us'd to plunge 'em over Head and Ears in Wine, tho' they knew it caus'd thoſe, that were of tender conſtitutions, to die of Fits. They thought their pains ill beſtow'd, upon any but hardy, robuſt Children, the reſt, in their opinion, were not worth the rearing. Upon the ſame account, a ſort of Robbers call'd *Bohemians*, bath their Children as ſoon as born in the next Spring, to try, and ſeaſon 'em for the fatigue

tigue of their way of living. * *Virgil* ſays the ſame of the ancient *Latins*.

* Durum a ſtirpe genus natos ad flumina primum Deferimus ſævoq; gelu duramus & undis. *Æneid. lib.* 9.

Τίς γὰρ ἂν ἡμῶν ὑπομείνειε τῶν πρὸ ἡμῶν ἀνθρώπων, εὐθὺς ἅμα τῷ κυηθῆναι ἐπ' ἐρημίου τοῦ ὄρους ἢ δι' ἃ τὰ τῶν Κελτῶν φέρειν βρέφη καταῦθα καθάπερ φασὶ τοὺς Γερμανοὺς ἅμα πιέζοντα αὐτὰ τῇ φύσει ἅμα τε κρατύνειν τὰ σώματα βάπτοντας εἰς τὸ ψυχρὸν ὕδωρ ὥσπερ ὁ σίδηρον οἱ δημιουργοί. Galen. lib. 1. de tuendâ Sanitate.

This was the general Cuſtom of the ancient Celtæ, *that liv'd near the* Rhine; *They laid the Child, as ſoon was born, upon a ſort of Shield* (ſuper ſcutum) *and put it afloat upon the* Rhine; *if it ſwam, they receiv'd it as legitimate, otherwiſe they ſuffer'd it to periſh as ſpurious. Hence* Nazianzen, *in an elegant Greek Epigram ſays, They eſſay'd by the* Rhine *whether their Children were adulterate, or not, as they do Gold by the Copper. This Cuſtom abundance of Authors take notice of, as* Ariſt. Polit. lib. 7. cap. 17. Claudian. 2 Ruffin. Nonnus Dionyſ. l. 23. Julian. Cæſ. Epiſt. ad Max. *&c. Whether this were a true teſt, their Women beſt cou'd tell, who had better proof, and no doubt laugh'd at the ſuperſtition of their Husbands. But* Galen *gives us likewiſe another reaſon, which was at firſt to ſeaſon them for the Hardſhips they were after to endure, as they harden Iron by plunging it red hot into cold Water; but he queſtions whether the* Roman *Bodies wou'd bear ſuch uſage.*

The like Cuſtom is reported of ſeveral Nations in Africa *to this day. How this practice may agree with hot Regions I dare not undertake to determine, but I am confident 'twou'd be no teſt of the ſtrength of their conſtitutions here, where for many reaſons I am apt to think, the luſtieſt Children wou'd be the moſt likely to periſh by the experiment, when many more infirm might eſcape.*

At this rate the good *Eſculapius* was no extraordinary Phyſician for *Ladies*, or *Hypochondriacks*; but 'tis no Treaſon to doubt the Authority of *Plato*'s report. In all appearance *Eſculapius* and his Sons knew no better; and the ſequel will ſhew, that at that time *Diætetick* Med'cine was abſolutely unknown. † Thoſe Ancients were, in that reſpect, about the level of the Country people with us now, who are yet ſo much ſtrangers to a ſick Diet, that if a Fever, or other diſtemper, gives 'em an entire diſguſt to their uſual Food, they eat nothing at all.

† *With us, the Country people in moſt parts, that are remote from Cities and great Towns, give their Sick over, when they refuſe to eat Beef, Bacon, &c.*

Galen, or *Herodotus* the Phyſician, had much reaſon to tell us, that the Phyſick of *Eſculapius* was *perfect*, *entirely conſummate*, and *divine*, for the Art had made but very ſlender advances in his time; and his own, and his Sons skill in it, were but very rude, as * *Celſus* takes notice. Their skill, ſays this Author, and with him *Pliny*, ſeems not to have exceeded the limits of *Surgery*, as the etymology of the names (*a*) *Chiron* and *Eſculapius* ſeem to inſinuate. The principal cure perform'd by the latter, and which gave him the reputation of raiſing Men from the dead, was evidently *Chirurgical*, being that of *Hyppolitus*, who was torn, or broken to pieces by Horſes; and we read not of any other, in which he uſed *internal Remedies*.

* Qui, quoniam adhuc rudem & vulgarem hanc ſcientiam paulò ſubtiliùs excoluit, in deorum numerum eſt receptus. Hujus deinde duo filii Podalirius, & Machaon, &c. *Celſ. Præfat. pag.* 1.

(*a*) *See Chap. the 9th and 10th.*

Theſe reaſons, indeed, are not alone ſufficient to exclude *Eſculapius*, and his Sons, from the number of Phyſicians, ſince they might have extended their practice farther than we know. The argument drawn from *Homer*'s ſilence of their other cures, is no neceſſary proof that they cur'd nothing but wounds; the gravity of Epick Poetry wou'd not ſuffer him to repreſent his Heroes pining with the *Cholick*, or languiſhing under a *Diarrhœa*. (*) Nor is it a wonder, that *Homer* takes no notice of any ſervice done by *Podalirius* and *Machaon*, to the *Peſtilentials* of the *Grecian* Camp; for it may be inferr'd, from what he ſays upon that ſubject, that thoſe Ancients thought the cure of that diſtemper much above the power of humane skill, and expected no relief, but what came immediately from their Gods, whoſe wrath they eſteem'd the only cauſe of it.

(*) Celſus *in the paſſage above cited, lays too great ſtreſs upon the ſilence of* Homer, *which in my opinion is of no weight in this caſe. For beſides the reaſons here produc'd by the Author againſt it, it may be obſerv'd, that the Plague he mentions, was the grand Machine, upon which the whole Fable of the Iliad moves*; Agamemnon *had taken away the Daughter of*

But

Chryſes, Apollo's *Prieſt*. Apollo *reſents the affront, and in revenge ſends a Plague among the* Greeks; Chalcas *their Augur finds out the cauſe of it, and adviſes a Sacrifice to the God, and Reſtitution, with a preſent to the Prieſt.* Achilles *inſiſts violently to have this Advice put in execution;* Agamemnon *complies, and in return ſeizes upon* Achilles's *Miſtreſs. Thence ariſes a quarrel between them two, which, with the conſequences of it, is the main deſign of the Iliad. Now if* Podalirius, *and* Machaon, *cou'd have cur'd this Plague, there had been no need of ſupplicating* Apollo, *and conſequently no occaſion of quarrel betwixt the two Generals, which had deſtroy'd the whole Fable. This may ſerve as a caution not to ground too much in matters natural, or hiſtorical, upon the Authority of the Poets, much leſs upon their ſilence; the want of which caution has led ſo great a Man as* Celſus *(I can't ſay poſitively into an errour, but) manifeſtly into falſe reaſoning.*

But if we muſt not deny *Eſculapius*, and his Sons, to have been Phyſicians, becauſe we find no inſtances of their undertaking inward Maladies, yet we ought therefore certainly not to vouch 'em as ſuch, without ſufficient evidence. The teſtimony of *Galen*, that he cur'd Diſeaſes by *Muſick*, and *Exerciſe on foot*, and *Horſe-back*, &c. may juſtly be ſuſpected; for he, being of a (c) City conſecrated to *Eſculapius*, was oblig'd to ſpeak advantageouſly of the God of his Country, as himſelf calls him. The authority of *Pindar*, already cited, and of other Poets, who mention him, is inſufficient, exaggerations being inſeparable from Poetry. The almoſt univerſal conſent of Antiquity, that acknowledg'd him, as the Inventor of Phyſick in general, and ſacrific'd to him as a God, that preſided over the health of Men, is of much greater weight.

(c) Pergamus, *where he was worſhipp'd, and had a Temple no leſs famous than that at* Epidaurus. Lucian *ſays that he had a Shop, and practis'd Phyſick there.* Vid. Lucian Icaromenip.

CHAP. XVII.

The common Opinion, which makes ESCULAPIUS *the Author of Physick in general, reconcil'd to that which allows him the knowledge of Surgery only. The Antiquity, and Neceſſity of this part of Physick is ſhewn, and how far* ESCULAPIUS *might carry it, is examin'd.*

TO reconcile the general Opinion to that of *Celſus*, we muſt ſuppoſe, that in the time of *Chiron* and *Eſculapius*, *Surgery* was the part of Phyſick moſt in requeſt, or look'd upon as moſt neceſſary; the other, perhaps, being exercis'd indifferently by all ſorts of perſons, or not ſeeming to be of equal ſervice.

Not that Mens Bodies were at that time differently made from ours now, or they exempt from *inward* diſtempers, altho' ſuppos'd to be more robuſt, and leſs ſubject to 'em, than we are; but when they were ſurpriz'd (for inſtance) by a *Fever*, or a *Pleuriſie*, they waited with patience the motions of *Nature*: If they took any thing, 'twas ſome (*) familiar Medicine, which their own, or their Neighbour's experience, who made no profeſſion of Medicine, furniſh'd 'em with.

(*) *Such as we call Kitchin Phyſick.*

Theſe means often ſucceeded; but tho' this eaſie, common method, might be of uſe in diſorders of the humours, 'twas plain, it cou'd be of no ſervice to a broken Arm, or Shoulder ſlipp'd, caſes of this nature requiring a particular experience, and dexterity of hand, which were not to be acquir'd under long Practice: there was a neceſſity, that ſome ſhou'd apply themſelves more particularly to it, to ſucceed the better in it; and thence, by way of Excellence,

cellence, they were call'd *Phyſicians*, becauſe they cur'd Maladies, which others cou'd not. They might, perhaps, cure ſome inward Diſeaſes, but the faireſt proſpect of their Art lay not on that ſide. Twas, undoubtedly, for the preceding reaſon, that *Celſus* eſteem'd *Surgery* to be the moſt ancient part of *Phyſick*; they cou'd, in ſome meaſure, diſpence with the other branch, but this muſt needs come into play almoſt as ſoon as there were Men; for if the ſtrength of Conſtitution, and the ſimple and uniform manner of living, among the primitive Men, render'd em leſs obnoxious to diſeaſes, they became not thereby invulnerable, nor excus'd from the accidents of breaking a Leg, or an Arm. If therefore the ſtrength of Nature was no protection from theſe misfortunes, they muſt of neceſſity have recourſe to other aſſiſtance. Thoſe therefore, that ſignaliz'd themſelves by their addreſs on theſe occaſions, became very conſiderable, and were very much reſpected among Men for the viſible need they had of 'em; which caus'd (*) *Homer* to ſay, *A Phyſician was worth more than abundance of other Men.*

(*) Ἰητῆρες γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων. Iliad. λ.

Add to the certain need Men had of *Surgery*, the manifeſt relief they found by it, and there will no ſcruple remain, why this part of Phyſick ſhou'd eſtabliſh it ſelf in the World earlier than the reſt. (*b*) *The effects of it* (viz. *Surgery*) *are the moſt evident of any in Phyſick* (ſays *Celſus*). *In diſeaſes Fortune bears great ſway; and the ſame things are ſometimes beneficial, ſometimes ineffectual; ſo that 'tis doubt-*

(*b*) Eſtq; ejus effectus inter omnes Medicinæ partes evidentiſſimus. Siquidem in morbis cum multum fortuna conferat, eademq; ſæpe ſalutaria, ſæpe vana ſint; poteſt dubitari ſecunda valetudo medicinæ, an corporis beneficio contigerit. In his quoque in quibus medicamentis maximè utimur, quamvis profectus evidentior eſt, tamen ſanitatem & per hæc ſruſtra quæri, & ſine his reddi ſæpe manifeſtum eſt. Sicut in oculis quoq; deprehendi poteſt; quia medicis ſæpè vexati, ſine his interdum ſaneſcunt. At in eâ parte, quæ manu curat, evidens eſt, omnem profectum, ut aliquid ab aliis adjuvetur, hinc tamen plurimum trahere, *Celſ. præfat lib* 7.

ful,

ful, whether the cure be owing to the goodness of the Remedy, or the Constitution even where Medicines are most necessary; tho' their use be somewhat more evident, they frequently fail of restoring health, which is often recover'd without 'em. As sore Eyes, after they've been long tormented in vain by Physicians, sometimes do well when given over. But in cures by Manual Operation, *tho' other things may be of some help, yet the main success is owing to that.*

Thus far *Celsus.* * Such visible relief cou'd not but make an impression upon the most stupid people; an advantage the rest of Physick had not. Some have thought it a trifle, that they might absolutely dispence with the want of: Others that cou'd not think so meanly of it, yet thought they need not be so solicitous about it, every one being Physician enough for himself; at most, that 'twas sufficient to consult his Neighbour. We see the Peasants, to this day, those especially that live remote from great Towns, arrive at a considerable age, without once making use of a Physician. † But if any accident happens that requires the assistance of a Surgeon, he is presently sent for.

* *The immediate terror, and anxiety, that wounds and fractures produc'd, either thro' great profusions of Blood, or agonies of Pain, procur'd a great veneration for those that afforded any comfort or relief. Whereas the advance of Diseases being less sensible, having seldom any thing of terror in their approach, 'tis probable that most of 'em were little heeded, till they were ready to determine by a natural Crisis, or were so radicated, that 'twas past the power of Physick, especially in its infancy, to relieve 'em. As for those acute distempers, that were of swifter execution, such as Pestilentials, they were generally mortal; by which means, Physick made but very slow advances, till after some Ages spent in collecting of Observations, it came to the heighth of reputation under* Hippocrates.

† *With us the Country People, in all acute Cases, and even in Chronical ones too, when they are so far gone that the Symptoms begin to grow urgent, and the danger appears, have recourse to some charitable Lady, or skilful old Woman, that dispences Cordials, and other Med'cines, from a Receipt-Book, or to some confident Water-casting Quack, of which there are swarms every where. So far are they from slighting inward Diseases, that they catch at any the most delusive shadow of assistance. If they don't consult real Physicians, 'tis because of the difficulty or charge, the Patient being generally weak before he desires*

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it, and unable to attend, or send for a Physician; and those whom they depute for that purpose being usually persons interested in the expence, content themselves with the cheapest, and easiest means of shewing their care, satisfying themselves with a seeming, or superficial discharge of their duty. The same shifts are made in cases of Surgery.

The *Greeks* at that time were much upon the same foot; the Surgeon was all the Physician they had. 'Tis further probable, that the Surgery of *Esculapius*, and his Son, was not arriv'd at the perfection 'tis now at, nor that *Hippocrates* brought it to, the use of *Incisions* and *Cauteries* not having been then so common as it has since been. These ancient Masters cou'd Set broken Bones, and reduce Joints dislocated; and if they had wounds under their care, contented themselves barely to make the *Incisions* necessary to draw out an Arrow, or Dart, from the part wounded, without extending that operation to the purposes for which 'tis now in use. Much less did they use the *Cautery*, or *Application* of *Fire*, as since; using only, on those occasions, a few (*a*) *specifick Herbs*, (*b*) or *asswaging Remedies*. This was the occasion that *Chiron* was reputed the Inventor of the use of Herbs in Surgery. The reception that the *Romans* gave their first Physician, that is, their first Surgeon, that came among 'em, confirms this conjecture. The method he us'd, which was that then in practice in *Greece*, where it was at that time pretty well improv'd, appear'd to them so cruel and barbarous, that they look'd upon him as the common Executioner. 'Tis not probable that they were wholly without Surgery before the arrival of that stranger, their continual Wars made that Art absolutely necessary to 'em; but being used to a milder method, such as we suppose *Esculapius*'s to have been, they cou'd not but think the new *Surgery* extreamly harsh.

(*a*) Ἐπὶ δὲ ῥιζάνβαλε πίκρην. Hom. 4.

(*b*) Ἤπια; ὀδυνήφατα φάρμακα. Id.

I doubt not but it appears strange thus to degrade *Esculapius*, and his Sons; and 'tis hard to believe, that Men that knew, according to

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our ſuppoſition, little more than any ordinary *Bone-ſetter*, or *Country Surgeon*, ſhou'd carry the honour of being the *Inventors of Phyſick*. But our ſurprize will ceaſe, when we conſider that Surgery, being one of the principal parts of Phyſick, and *Eſculapius* and his Sons practiſing at a time, when there were no Phyſicians, but Surgeons, or who were alſo Surgeons, and were more conſider'd upon that ſcore, they might naturally enough paſs for Inventors of an Art in general, of which they practic'd the part moſt in requeſt in their time. In the ſecond place we muſt take notice, that tho' *Eſculapius* was more celebrated for his Surgery than Phyſick, yet it does not follow from thence, that he concern'd himſelf not at all with the latter. 'Tis likely, as we have ſaid, that he undertook inward Maladies as well as outward, and that he practic'd all parts of Phyſick, as did all that follow'd him, to *Hippocrates*, and long after him. This, in my opinion, is the moſt reaſonable explication of theſe paſſages of *Celſus* and *Pliny*, and fitteſt to reconcile their opinion with that which is vulgarly receiv'd.

CHAP.

CHAP. XVIII.

Supposing there were two ESCULAPIUS's, *one an* Ægyptian, *the other a* Greek, *we may thence infer, that the former had more knowledge than the latter, or that they both were severally the Inventors of Physick, each in his own Country: Wherein the manner, how this Art was transmitted from one Nation to another, is occasionally examin'd.*

MEntion having been made of another *Esculapius*, an *Ægyptian*, and the Inventor of Physick, any one might suppose him more skilful than the *Greek*, and that he was Master of his profession in its utmost latitude. These two *Esculapius*'s may reasonably be reduc'd to one; but if there must needs be two, an *Ægyptian* and a *Greek*, 'tis possible that one might have a more extended knowledge than the other; but finding no certain information thereof, we leave the Reader to determine for himself. As to the latter, Surgery appears to have been his chief talent.

Upon this a question may arise; Whether if there were two *Esculapius*'s, each were the Inventor of Physick in his own Country? To which it may be answer'd, That we see nothing to the contrary, but that each might pass for such among his Country Men.

(a) The *Magnesians* affirm, that *Chiron* was the first that wrote of Physick. The *Tyrians* maintain the same of their King *Cadmus*, to whom they offer'd first-fruits of Plants, out of a perswasion that he first taught the use of 'em

(a) Plutarch. Sympos. lib. 3. quæst. 1.

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in Diſeaſes. *Bacchus* King of *Aſſyria*, *Lybia*, and *India*, was by thoſe people honour'd as the Author of Medicine; whether it were becauſe he diſcover'd the virtues of the *Ivy*, or becauſe he taught the uſe of Wine, which has caus'd him to be taken for *Noah*, they can't all be in the right, all that we can from thence infer is, that *Chiron*, *Cadmus* and *Bacchus*, were ſeverally the firſt that introduc'd the practice into their own Countries: the ſame might be the caſe not only of the two *Eſculapius's*, but of divers others in diſtant parts of the World, whether at the ſame, or different times.

It may be further queſtion'd; Whether theſe Inventors, or reputed Inventors of Phyſick, have not borrow'd one from another? Every one, perhaps, might at firſt make his own Experiments and Diſcoveries at home, without Foreign aſſiſtance, by which they were bounded, while unacquainted with Commerce; but beginning, one after another, to ſhake off their primitive Barbarity, and Traffick being inſenſibly eſtabliſh'd among 'em, their diſcoveries were at the ſame time exchang'd, every one being deſirous to imitate, or introduce into his own Country, what he found uſeful abroad. Thus Phyſick came to be eſtabliſh'd and perfected every where, as faſt as they cou'd unite, to their own, thoſe Lights which were reflected from abroad.

But, tho' the knowledge of theſe firſt beginners, in every place, were but very mean, compar'd with that of thoſe that came after 'em, yet, becauſe they laid the foundations, and were the moſt perfect of their Times, they were honour'd, as if no poſſible improvements were to be made upon them.

This, in my mind, is the juſt Idea of theſe reputed *Inventors of Phyſick*. But there is yet this difference between the firſt *Eſculapius*, and the reſt whom the *Greeks* mention, That if he be as old as is pretended, he will appear not only

only to have laid the firſt grounds of this Art in his own Country, as all the reſt in theirs, but to be the ancienteſt of all.

What we have juſt now ſaid ſtarts yet another queſtion: Who were the firſt People that cultivated Phyſick? There's no queſtion, but the *Ægyptians*, or *Phœnicians*, were the firſt, who are likewiſe the moſt ancient People known. *Ægypt* has been call'd, the *Mother of Arts*; and the *Greeks* themſelves acknowledge, that they borrow'd their Religion, and almoſt all the Sciences, and curious Arts. *Phœnicia* furniſh'd 'em with the uſe of *Letters*; ſo that the *Greeks*, in a manner, held of theſe People all that was nice among 'em, which they receiv'd pretty late too; as did the *Romans* after them, who tarry'd a long time e'er they introduc'd into their State, what they in their turn deriv'd from the *Greeks* of this ſort of knowledge.

CHAP. XIX.

PODALIRIUS *and* MACHAON, Eſculapius's *two Sons, famous Phyſicians, or Surgeons; their Wives and Families.*

(a) SOme Ancients have believ'd, that the latter was only a Surgeon, but that the former was a Phyſician. What has been ſaid before of their Father, may determine that point. That *Machaon* was the eldeſt, may be inferr'd from what Q. *Calaber* makes *Podalirius* ſay upon the occaſion of his death; *That his dear Brother had brought him up like a Son, after their Father was taken into Heaven, and that he had taught him to cure Diſeaſes.* (b) Tho'

(a) *See* Eutath. *in* Iliad. 4.

(b) Ποδαλείριος ἦδε Μαχάων.

(b) Tho' *Homer* always names *Podalirius* first, when he mentions both Brothers together, 'tis only for the convenience of his Metre. *Machaon* seems to have been esteem'd, and preferr'd before his Brother, by the great Men of the Army. He dres'd *Menalaus*, wounded by *Pandarus*, wiping first the blood from the wound, and not *sucking it with his lips*, * as a certain learned Man, mis-led by the neares signification of the word, that *Homer* uses, has written. And after having clean's'd the wound, he applied some *softning* Remedies, as his Father did. † *Machaon* likewise it was, that cur'd *Philoctetes* of a lameness, contracted by letting an Arrow, dipt in the Gall of the *Lernean Hydra*, a Legacy of *Hercules* at his death, fall upon his foot. By this cure *Machaon* shou'd have been a more expert Surgeon than *Chiron* the Centaur, who cou'd not cure himself of a wound by the same ‖ weapon. As for the rest, both the Brothers were as well Soldiers as Physicians; and *Machaon* seems to have been very brave. *Homer* tells us of a wound he receiv'd in the shoulder, in a sally of the *Trojans*. He was likewise one of those that were encles'd in the *Wooden Horse*, that famous Machine by which the *Greeks* took *Troy*. He lost his life in single (c) Duel with *Nireus*, or, as (d) some others will have it, with *Eurypylus* Son of *Telephus*, during the Siege of *Troy*. Both the Brothers are reckon'd among the Gallants of *Helen*.

(c) *Anticlea* Wife to *Machaon*, was Daughter to *Diocles* King of *Messenia*: By her he had two Sons, *Nicomachus* and *Gorgasus*, who resided at *Pheræ*, and possess'd the Kingdom of their

* Αἷμ' ἐκμυζήσας, which Portus *in his Latin Version of the Iliad renders*, Sanguinem exucto, *Iliad.* λ.

† Tarda Philoctetæ sanavit crura Machaon. *Prop. lib.* 2. *This, and Virgil's Testimony, that he was included in the Wooden Horse, are directly repugnant to* Pausanias, *and* Q. Calaber, *who say that* Machaon *was slain before the Walls of* Troy, *by* Eurypylus, *in single combat. For the stratagem of the Wooden Horse decided the fate of* Troy, *and this cure was made in his return.* Vide infra.

‖ *Chap.* 10.

(c) Hygin. Fab. lib. 1. cap. 81, 108, 113.
(d) Pausan. Lacon. Q. Calaber. lib. 6. & 7.
(e) Pausan. in Messeniacis, Strab. lib. 8.

their Grandfather, till the *Heraclians*, at their return from *Troy*, made themſelves Maſters of *Meſſenia*, and the reſt of *Peloponneſus*; from whence they drove both them, and others. *Pauſanias* inentions ſome other Sons of *Machaon*, as *Sphyrus*, *Alexanor*, and *Polemocrates*. Whether * *Machaon* were a King in his own Right, or in Right of his Wife only, is uncertain; but *Homer*, in two or three ſeveral places, calls him (*a*) *Paſtor of the People*, which is the Title he gives *Agamemnon*, and the reſt of the Kings. *Pauſanias* adds, That he was buried in *Meſſenia*, whither *Neſtor* had caus'd his Bones to be convey'd from before *Troy*.

* *This doubt is eaſily reſolv'd, for his Wife's Inheritance was* Meſſenia *in* Peloponneſus, *and his Subjects, or Soldiers, were* Theſſalians, *as* Homer *witneſſes, of* Trica, *by ſome ſaid to be the place both of his Fathers and his Birth.* Οἳ οἱ ἕποντο Τείκης ἐξ ἱπποβότοιο. Iliad. Δ.

(*a*) Ποιμένα λαῶν. Iliad. λ.

Podalirius, in his return from *Troy*, was caſt upon the Coaſt of *Caria* by a ſtorm, where he was entertain'd by a Shepherd; who underſtanding that he was a Phyſician, brought him to King *Damatheus*, whoſe Daughter had got a fall from a Houſe-top. Her he cur'd by *letting her blood in both arms*, which ſo affected the King, that he gave her him for a Wife, and with her the † *Cherſoneſe*, where he built two Cities, *Syrna* ſo nam'd from his Wife *Syrna*, and *Bybaſſus* from the Shepherd, that receiv'd him after his Wreck.

† *Not the* Achaian Peninſula, *call'd* Peloponneſus, *lying between the* Ægæan *and* Ponian *Seas, mention'd before as the Dower of his Brothers Wife, but the* Thracian, *between the* Propontis *and the* Euxine *Sea.*

He had, among other Children, a Son call'd *Hippolochus*, from whom *Hippocrates* deriv'd himſelf; as we ſhall ſee hereafter.

CHAP. XX.

The firſt inſtance of PHLEBOTOMY; *Reflections upon the Antiquity and Invention of that Remedy, and of* PURGATION; *And, upon the opinion, that* Brutes *taught Men the firſt uſe of divers* Med'cines.

THis is what is related of the Sons of *Eſculapius*: The latter having given us the firſt inſtance of *Blood-letting*, it may deſerve our further conſideration. *Stephanus Byzantinus*, from whom we have taken this relation, not telling us where he had it, and being the only Evidence, the fact is yet very queſtionable.

(a) Parere del S. Lionardo di Capoa intorno la Medicina.

(a) A modern Author, before cited, thinks the ſilence of *Homer* a ſufficient argument to prove that it was not known in his days; and that, if he had been acquainted with a Remedy of that nature, he wou'd ſooner have taken notice of it, than of a hundred other trifles with which he ſtuffs his Poem. But to this we may anſwer, That *Homer* not writing of Phyſick, his ſilence is no argument on either ſide in this caſe. If it be objected, that he has ſpoken largely of *Moly*, and *Nepenthe*, it may be alledg'd that the Laws of *Epick*, and *Sublime Poetry*, allow it. The * *Moly* being a ſort of Counter-charm to Incantations, was as natural an Inſtrument of this ſort of Poetry, as Enchantments themſelves. As

* *Tho' there be a Plant ſtill known by the name of* Homer's Moly, *yet it may be look'd upon as a Poetical Being, rais'd only to ſerve the Poet's turn, as an under Machine in the conduct of his Poem, no ſuch qualities appearing, in reality, in the Plant that bears the name.* Vide Odyſſ. K.

for

for the † *Nepenthe*, tho' it were only *Opium*, as ſome conjecture, as 'tis a Drug of wonderful efficacy, *Homer* might very well give it a place, without derogating from the dignity of his Poem; but, when he ſpoke of the Remedies that *Podalirius* and *Machaon* us'd, in caſe of wounds, he contented himſelf with the general name of Lenitive Med'cines, without ſpecifying 'em.

† *The ſame ſentence may without temerity be pronounc'd upon* Nepenthe. *'Tis rather a Machine than a Med'cine, and as ſuch only ought to be conſider'd by thoſe that criticize upon this paſſage of* Homer. *Thoſe that fancy it to have been Opium muſt have very powerful imaginations to find the Analogy between 'em.* Homer's *was manifeſtly a Med'cine for the mind, that was to comfort, and raiſe the Spirits of* Telemachus, *who was dejected and deſponding, upon the account of his Father's abſence, and his Mother's troubles. From one of the Epithets, which* Homer *beſtows upon it, the Proper name ſignifying its chief property is form'd.* Vid. Odyſſ. Δ.

If this Author's Reaſoning wou'd hold good, we might as lawfully infer, that *Purging* was not us'd in *Homer*'s time, becauſe he takes no notice of it; which, in my opinion, is too improbable to be maintain'd.

A Second objection againſt the antiquity of *Blood-letting* may be rais'd upon the authority of *Cicero*, who, when he reports the inventions of the firſt and third *Eſculapius*, takes no notice of it. Yet this hinders not, but that it might be the invention of the ſecond *Eſculapius*, of whom *Tully* ſays nothing, but that he was brother to the ſecond *Mercury*, and ſlain by thunder.

What *Diodorus*, and *Herodotus* report of the Phyſick of the *Egyptians*, ſeems to prove that it was not practic'd by them; their preſcriptions being confin'd within the compaſs of *Diet*, *Clyſters*, *Purges*, and *Vomits*. If *Blood-letting* had been known to 'em, 'twas a remedy too conſiderable to have been forgotten. But it may be anſwer'd, that theſe Authors ſpeak only of the ordinary methods, that were practic'd

every day; as if we ſhould ſay, the * *Engliſh* uſe *Vomits* very much, the *Germans*, *Sudorifics*; which is no argument that they do not ſometimes *let Bloud*, tho in truth they do it but very ſeldom, eſpecially the latter; and 'tis probable, *Egypt* being a Country much hotter than *Greece*, that they let Bloud much more rarely.

Of the time when *Bloud-letting* was introduc'd we have nothing certain, nor of thoſe that firſt uſed it. *Hippocrates*, who is the antienteſt Author we have, and the firſt that has mention'd Bleeding, convinces us that 'twas not a *new* Remedy in his time, nor of *late invention*. For tho he brings no formal arguments to the contrary, yet we may naturally infer ſo much; ſince in his time they open'd all the veins they do now, thoſe of the *Arms*, the *Feet*, the *Forhead*, the *Noſe*, the *Tongue*, &c. They us'd likewiſe *Cupping* with *Scarification*, and were grown bold enough to open the *Arteries* both by *Inſtruments* and Fire. To arrive at all theſe different ways of letting Bloud, does neceſſarily, in my opinion, require a long experience in that practice, it being impoſſible to advance ſo far at the firſt ſtep, either in hardineſs, or ability.

As for *Purgatives*, *Cicero*, as we have ſeen, aſcribes the invention of 'em to the third *Eſculapius*; but ſuppoſing that, as well as what *Stephanus Byzantinus* reports of *Podalirius*'s letting Bloud, to be a Fiction, there are yet convincing proofs enough of their antiquity behind. *Herodotus* the oldeſt *Greek* Hiſtorian, and after him *Diodorus*, reports that 'twas uſual with the *Ægyptians* to give a Med'cine, that both *purg'd* and *vomited*. This is imagin'd to be a ſort of * *Rhadiſh*, or an Herb reſembling *Seleri*, or a compoſition like a ſort of *Beer*.

* *The Author ſeems to be very much a ſtranger to the practice of the* Engliſh *Phyſicians, who preſcribe Bleeding as frequently perhaps as moſt in the world, tho not ſo indifferently in all caſes as in* Spain, &c.

* *The Author ought either to have nam'd ſome other Author of theſe coniectures, or to have laid down his own reaſons for 'em; ſince neither of the Simples named by him, nor any ſort of Beer in common uſe has the qualities of the* Egyptian *Med'cine. There is an herb*

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in frequent uſe in many parts of England, *with the ſkilful old women in the Country, that has both, that is, the* Laureola, *or Spurge Lawrel, which will (according to a vulgar errour among 'em) work either upwards, or downwards, as the Leaves, which they uſe, are ſtripp'd from the Stalk; but in truth will do either or both, according to the ſtrength of the doſe, and the Patients conſtitution. Tho' I think we need not be at much pains in gueſſing at it, ſince almoſt all the Purging Medicines moſt antiently us'd had both faculties, (viz.) of moving to Stool, and Vomit, ſuch were* Hellebore, Elaterium, Spurge, &c. *This Med'cine was call'd* συγμαία, *whence* συγμαίζειν, *to purge, and* συγμαῖσμος, *Purgation.*

The Antiquity of *Purging* may likewiſe be further ſupported by the reaſons already alledg'd in favour of *Bloud-letting*; that is, by the variety of *Purgatives* already in uſe in the time of *Hippocrates*, as *Hellebore*, *Elaterium*, *Peplium*, *Coloquintida*, *Scammony*, and divers others. It is not probable that all theſe Medcines were diſcover'd at a time. As for *Elaterium*, there is no doubt but it was known long before, having been in uſe among the *Cnidian* Phyſitians, who preceeded *Hippocrates*. There is yet leſs reaſon to doubt the antiquity of *Hellebore*, if the hiſtory of *Melampus* be not fabulous.

But waving all theſe proofs, I can't help believing Purgation to be very ancient, for a reaſon founded upon the neceſſary conſequence of an experience, which muſt needs be almoſt as old as Mankind. * For 'tis impoſſible they

* *If the primitive manner of living were ſuch, as in the beginning of this Book, our Author, and with him moſt learned men ſuppoſe it to have been; the ſimplicity of Men's diet, which conſiſted chiefly, if not altogether of Herbs and Fruit, ſhou'd rather have expos'd 'em to Diarrhœa's, than Coſtiveneſs; and the Symptoms that generally accompany the former, which are Gripes, and Faintneſs, being more immediate, and terrible, than thoſe of the latter, the obſervation of their own Bodies ſhou'd rather have diſcourag'd the uſe of Purgers, had they known 'em, than promoted an enquiry after 'em. 'Tis probable, that the Medical uſe of Purgers was not known, till after a ſeries of obſervations had introduc'd a regular diet, and taught 'em in ſome meaſure to temper it to their occaſions. Then perhaps in obſtinate and dangerous caſes,*

they might venture farther by degrees. But when that happen'd is next to impoſſible to determine. As for the Stories of Brutes, they may all, as well as that of Melampus *as the reſt, be rejected as Fables. Neither* Hellebore, *nor any other Purging Plant, that we know of, being ſo ſavoury, as to invite Brutes to eat. In theſe latter ages at leaſt, they will ſtarve rather than be forc'd to it.*

ſhou'd have been long without obſerving the miſchief of being *coſtive*, and the relief of *evacuation* either by *Stool*, or *Vomit* when the Stomach was oppreſs'd. This probably muſt make 'em inquiſitive after means to provoke Evacuations, when they were ſuppreſs'd, or when they found themſelves overcharg'd. Or, perhaps, ſome body having without deſign eaten ſome herb, that purg'd him, and finding himſelf better diſpos'd, and more healthy after it, made his uſe of this caſual experiment, and afterwards repeated it upon himſelf, or others, that he thought had occaſion; or, after all, ſome body obſerving, that ſome diſeaſes went off with *Diarrhœa*s, endeavour'd to imitate, and aſſiſt Nature by ſuch means, as chance had taught 'em, to looſen the Belly.

Some ſuch reaſon as this apparently ſtarted the firſt hint of *Bloud-letting*. For the firſt men obſerving that loſs of Blood often gave a check to violent diſtempers; or that large *Hemorrhages* at the *Noſe* reliev'd *pains* in the *Head*; and that Women were out of order, when they wanted thoſe evacuations, attempted by Art to open away for that Bloud which cou'd not make any for itſelf.

But tho ſome evacuations of Bloud be frequently neceſſary, and of benefit in diſtempers, it does not follow, that men ſhou'd as readily venture to imitate Nature in this caſe, as in that of *Purging*. This latter voiding only excrements by the natural way; whereas, *Bleeding* takes away a liquor, that appears ſo neceſſary to the ſupport of life, that we ſcarce part from it without ſome horror, and that too

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is let out by an unuſual way; beſides, that *Purgers* were found out by chance, and taken into the bodies of the firſt men as their Food, which can't be ſaid for *Blood-Letting*.

'Tis certain therefore, that *Purging* is much more naturally indicated, than *Blood Letting*, and that more reaſoning was requiſite to induce Men to *open a Vein* than to give a *Purge*, and for that reaſon I believe *Purgation* to be the eldeſt.

Pliny, I know, tells us, that we are oblig'd to the *Hippopotamus*, or *Sea-horſe*, who, being by over-feeding grown too fat, and heavy, pricks a certain Vein in his Leg, upon the moſt pointed thorn he can find, and when he has drawn Bloud enough, ſtops the wound with Mud; whence Men had a precedent for *Bloud-letting*. We may tack this relation to another the ſame Author gives us in his next Chapter, that the *Ibis* taught Men the uſe of *Clyſters*, by putting his bill full of Sea-Water into his Fundament.

Not but that Brutes might poſſibly teach men the uſe of divers Remedies. But 'twas in them as well as men, an accidental experiment. So (*b*) *Melampus's Goats* having eaten *Hellebore* more by chance, than by (what we call) *Inſtinct*, and their Maſter taking notice of it, help'd him to the diſcovery of a great Medicine.

(*b*) Vide Chap. 11.

(*c*) Galen. Introduct.

*The ſame may be ſaid of what ſome (*c*) Au-

* *A more plauſible ſtory than any of theſe* Virgil *tells us of his Goats*, Æneid. xii. Dictamnum genetrix Cretea carpit ab Idâ, Puberibus caulem foliis, & Flore comantem Purpureo, non illa feres incognita capris Gramina, cum ſtigo volucres hæſere ſagittæ. *Whether this ſtory be more admirable for the Sagacity aſcrib'd to thoſe Brutes, or the power of the Herbs, I leave thoſe to diſpute who have more leiſure, but it has a great many Naturaliſts for Vouchers.* Αἱ ἐν Κρήτῃ αἶγες ὅταν τοξευθῶσι, ζητοῦσιν, ὡς ἔοικε, τὸ, δίκταμνον τὸ ἐκεῖ φυόμενον, ὅταν φαγοῦσιν ἐυθὺς ἐκβάλλουσι τὰ τοξεύματα. *They ſay that the Goats in* Crete, *when they are ſtruck with an Arrow, eat Dittany, and the Arrow immediately drops from 'em.*

Ariſtot. περ. θαυμ. ἀκουσμ. Id. Hiſt. anim. lib. 9. Elian. Hiſt. Var. l. 1. c. 1. Dioſcor. l. 3. c. 37. Val. Max. l. 1. c. 8. Plutarch. de Solert. Animal. Id. in Grylio. Cic. de Divin. 3. Iſidor. &c. *Notwithſtanding all theſe great names, the Reader is left to believe as he pleaſes of the Fact.*

thors report that the way of *Couching Cataracts*, was learnt by obſerving that *Goats*, that were troubled with 'em, recover'd their ſight by having prickt their Eyes with ruſhes, or thorns, as they bruſh'd thro' the Woods. If this be not as very a Fable, as thoſe of the *Hippopotamus*, or *Ibis*, 'tis at moſt but a lucky accident, of which good uſe has been made.

Perhaps likewiſe, even without the aid of chance, the firſt Men might deſignedly try upon Brutes the effects of Simples unknown, before they ventur'd on 'em themſelves. This way too Brutes might teach the uſe of 'em, but not in the Senſe of the Naturaliſts. No body ventures to ſay, that Brutes taught men the uſe of poiſons, drawn from the Bowels of the Earth, of which nevertheleſs there are but too many.

CHAP. XXI.

Epione, *Wife to* ESCULAPIUS; Hygiæa, Ægle, Panacæa, *and* Jaſo *his Daughter.*

THe Etymology of theſe names ſhews 'em to be meer creatures of a wanton (a) Fancy, and a continuation only of the *Sun*'s being the Author of Phyſick, under the name of *Apollo*. *Eſculapius* is alſo taken for the *Air*. *Hygiæa*, that is *Health*, is call'd his Daughter, becauſe our health depends chiefly upon the Air.

(a) Pauſan. in Achaic.

Ægle,

Ægle, *Light*, or *Sunſhine*, ſignifies that Air *illuminated and purified by the Sun* is the beſt. *Jaſo*, and *Panacæa*, which ſignify *Healing*, and an *univerſal Remedy*, inſinuate to us, that a good air cures all diſtempers. Theſe four Siſters are feign'd to be daughters of the *Air*, to ſhew that we are beholding to the *Air* for Health, and all the bleſſings we are to hope from Med'cine; this *Air* is ſuppos'd to be Son of the *Sun*, becauſe to diſpoſe it for the advantage of Health it muſt be, as it were, animated by that Star, from which it receives all its good qualities. To carry on the Allegory, *Eſculapius*'s Wife is named (*b*) *Hepione*, as if ſhe ſhar'd with her Husband the faculty of *aſſwaging* Pain.

(*b*) ἤπιος, *leniſying.*

This *ſham Eſculapius*, and his *Fantaſtick* Family confirm, what we advanc'd before, that there never was any *Eſculapius* of *Greece*. As for *Podalirius*, and *Machaon*, who might perhaps be Men really preſent at the Siege of *Troy* in quality of Phyſitians or Surgeons, * the Poet, I ſuppoſe, made 'em Sons of *Eſculapius* for the greater grace of the matter, as he ſays that *Phyſitians in general are of the race of Paeon*, Phyſitian to the Gods; of whom before.

* *The Poet probably in this conſulted the dignity of his Poem, as he did in thoſe Epithets* Ἔρωα, *and* Ποιμένα λαῶν, *which he in divers places beſtows upon* Machaon. *Not perhaps that he was a King, as our Author from this latter appellation argues. But in that he ſeems to me to infer too much,* Homer *not reſtraining it to Kings only. For he gives* Alexander *and others the ſame title, tho they were not crown'd Heads.*

CHAP.

CHAP. XXII.

The History of ESCULAPIUS *continued. Wherein, what is ascrib'd to him in Physick by the Antients after his being deified, is set forth.*

WE have seen, what has been said of *Esculapius* consider d as a Man. To preserve the Chronological order, we shou'd suspend the relation of what concerns him in Physick after his deification, till the time in which it happened. But to avoid digressions, we choose to finish at once his History, Man or God.

Among those, says Clemens Alexandrinus, *who were heretofore in* Egypt, *and who were but Men, tho the superstition of the People has made Gods of 'em, were* Hermes *of* Thebes, *and* Esculapius *of* Memphis. This Author, who here makes *Esculapius* an *Egyptian*, and joyns him with *Hermes*, who liv'd in the time of *Noah*, seems to make him much later, when he says, that he was deified but fifty three years before the Siege of *Troy*, and makes him contempory to *Hercules*, and companion to *Castor* and *Pollux* in their Voyage. We have already taken notice that he did apparently confound the *Egyptian Esculapius*, with the *Grecian*. Perhaps in this latter passage he has follow'd the *Greeks*, who believ'd their *Esculapius* no older.

(a) In Corinthiar.

(a) *Pausanias* asserts of *Esculapius*, that from the very first he was none of those, whose reputation grew by degrees; and endeavours to prove his assertion by an expression in the *Ilias*, that calls * (b) *Machaon a Mortal, the Son of Esculapius*, which with him is all one with a *Man Son of a God*.

(b) Φωτ' Ἀσκληπιῶ υἱὸν. Iliad Δ *Pausanias wrests this authority of* Homer *to a sense, that in probability the Poet never dreamt of. For Man, or Mortal is a common Epithet in* Homer, *even where there is no suspicion of any intended destinction of this nature.*

CHAP.

CHAP. XXIII.

Of the Temples built to ESCULAPIUS. *In particular of that at* Epidaurus; *and of the ſeveral different repreſentations of* Eſculapius.

Esculapius being thus immortaliz'd, Temples were built in divers places, and vows made, and Sacrifice offered to him, as the God of *Health* (*a*). They erected likewiſe Temples to his Sons, and Grandſons. Among all that were built in honour of *Eſculapius*, that of *Epidaurus* was the moſt conſiderable. This City was conſecrated to him, either becauſe he was born there, or becauſe he had his abode there. In this Temple, which was five miles from the City, was his ſtatue of Gold and Ivory, made by the famous Carver *Thraſymedes*. It was of an extraordinary ſize, and repreſented the God ſitting upon a Throne with a Staff in one hand, and leaning with the other upon the head of a Dragon, with a Dog at his feet.

(*a*) Pauſan. in Meſſen. & Corinthiac.

(*b*) *Eſculapius* was otherwiſe repreſented with a * (*c*) long beard, habited like a Phyſician, ſitting with a box of Ointment, and the neceſſary Inſtruments of his profeſſion in his lap. In his right hand he held his beard, in his left a *Staff with a Serpent twin'd about it*, to ſignifie, according to the explication of (*d*) *Phornutus*, that the ſick for their cure, muſt renew their Bodies and ſlip their Skins, as the Serpent does his. The Serpent, being likewiſe the Emblem of *Attention*, ſignified that Phyſicians ought to be very attentive to what befel their patients. The *Staff* ſignified, that thoſe who recover'd of any diſtemper, have need of much management, and good ſupport to prevent a relapſe. Others ſay, that

(*b*) Albricus de deor. imaginibus.

(*c*) *He was ſometimes repreſented with a beard.* * *He was ſometimes repreſented as a Child by an Image, of the height of a Cubit.* Vide Panſan. Arcadica. page 508.

(*d*) De natura deorum.

that *Eſculapius*'s Staff was full of knots, to ſhew the difficulties in the ſtudy and practice of Phyſick. *Feſtus*, from whom this laſt remark is borrow'd, adds, that this God wore a wreath of *Laurel*, becauſe this plant is of uſe in divers remedies.

CHAP. XXIV.

How ESCULAPIUS *is repreſented in ſome Medals. Of the figure of the* Teleſphorus, *which is join'd in ſome of 'em*

* *The curious Mr* Charlton *ſhew'd me an* Abinus, *which bore on the reverſe an* Eſculapius *ſtanding bare from the Waiſt upwards, holding a Staff in his hand, with a Serpent twin'd about it. The Inſcription was* Albin: CAES. R C. OSII.

THere are yet ſome Medals of *Eſculapius* remaining, * on which he is ſtampt at full length, with the *Pallium* after the Greek faſhion, which expoſes the body naked to the view from the Girdle upwards, leaning upon a Staff. In others he has a *Cock* at his feet, to inſinuate that a Phyſician ought to be vigilant. In ſome others we find an *Owle*, to ſhew that a Phyſician ought to be as *clear-ſighted*, and *ready* in the *Night* as the Day for the ſervice of their Patients.

In ſeveral Medals *Eſculapius* is accompany'd by a ſmall figure, repreſenting a young Boy cover'd with a Cowl. Monſieur *Spon* will have this to be an emblem of *Sickneſs*, the object of Medicine, becauſe, among the Antients, the Sick only wore the Robe, and Bonnet, whereas thoſe that were in health went bareheaded. This Boy, or little Man, was call'd *Teleſphorus*.

Monſieur *Patin* mentions a Medal coin'd in honour of the Emperour *Adrian*, which bore on one ſide an *Eſculapius* with his daughter *Hygiæa*; on the reverſe a *Teleſphorus*, with this Inſcription

ſcription round it. ΠΕΡΓΑ. ΕΠΙ. ΚΕΦΑΛΑΙΩΝΟΣ. Near the *Teleſphorus* were theſe two letters O B. This learned Antiquary and Phyſician explains theſe words thus; *Pergamenorum ſub Cephalione*, adding in an *Italick* Character, *Teleſphorus*. He tells us, after *Pauſanias*, that *Teleſphorus* was a Deity of the *Pergamenians*, ſo nam'd by the command of the Oracle; and that ſome tranſlate this word * Dæmoniac, or **Ventiloquus*.

* *Poſſeſs'd.*
**One that ſpeaks in the Belly.*

This application induces me to think, that *Teleſphorus* and *Ob* ſignified the ſame thing, finding elſewhere that this latter word is likewiſe render'd by that of *Demoniac*, or *Ventriloquous Spirit*. *So Selden*; (*a*) The word *Ob* is uſually tranſlated by that of *Python*, or *Magician*. *But* Ob *was a Spirit, or Demon, that ſeem'd to ſpeak from within; ſometimes from* the *Head*, and *ſometimes from the Armpit*; but in a tone, whether of a Dæmoniac, or of *a dead man, ſo low, that it ſeem'd to come from ſome deep cavity in the Earth; ſo that whoever conſulted it, oftentimes heard it not, but made what conſtruction he pleas'd*. *Selden* adds immediately; *ſee the Hiſtory of* Samuel, *whoſe Figure was rais'd to Saul by a Woman*, from whoſe Pudenda *Ob* ſpoke, or was thought to ſpeak. The *Scripture in the 28th Chapter of the 1ſt book of* Samuel *calls this* Pythoniſſa, *or as the ſeventy tranſlate this* Ventriloqua, *a Woman that had* Ob; whence *Saul makes this requeſt to her*; *Divine to me, I pray thee by* Ob, *which the* lxx *render*; (*b*) Propheſie to me by the *Ventriloquus*. Ob *therefore was a Ventriloquous Spirit*.

(*a*) De Diis Syris Syntagmat. 2.

(*b*) μάντευσαί μοι ἐν τῷ ἐγγαστριμύθῳ.

This conjecture ſeem'd to me well grounded. But *Monſieur Patin*, has done me the favour to inform me that inſtead of O B, we ſhou'd read T O B, this being more frequent upon Medals. He is likewiſe of opinion, that the two firſt Letters T O ſhou'd be disjoyn'd from the B, and read T O. B, as two words, which ſignify according to him *a ſecond time*. This ſecond

cond time is, says he, capable of variety of interpretation, either from the City where the Medal was coin'd, or from the Prætor or Pontifex under whom it was coin'd. He further observes this word, where the *Telesphorus* had nothing to no. If *Monsieur Patin* be not mistaken, especially in this last particular, my conjecture is entirely overthrown; for my part I readily submit to his authority in a matter, whereof he is so great a Master.

Pausanias observes that what the *Pergamenians* call'd *Telesporus*, was call'd *Acesius* at *Epidaurus*, and *Evamerion* in *Messenia*.

CHAP. XXIV.

ESCULAPIUS *appear'd sometimes in the form of a Serpent. His Voyage to* **Rome**, *to put a stop to the Plague: Of the Temple built for him in the Isle of* **Tyber**. *Some particulars concerning the Temple, and the place where it was erected.*

THE *Serpent* was so dear to *Esculapius*, that his usual appearance was under that Shape. In that he came to free *Rome* from the Plague, in its three hundred and fiftieth year. *The Romans*, says *Aurelius Victor*, *sent ten Deputies to* Epidaurus *by the advice of the Oracle, to bring the God* Esculapius *to* Rome. *The chief of them was* Q. Ogulnius; *these Deputies being arriv'd there, and admiring the extraordinary size of the Statue, saw coming out of the Throne, on which he sat, a Serpent, that struck into 'em an awe rather of veneration, then terrour, and traversing the City, thro'*

thro' crouds of Spectators that were amaz'd at the Prodigy, went on board the Romans *Veſſel to the Cabbin of* Ogulnius. *The Deputies, tranſported with joy of the Gods Company, arrived happily at* Antium, *where they abode ſome time, the roughneſs of the Seas not permitting 'em to purſue their Voyage. During this ſtay the Serpent convey'd himſelf into a Neighbouring Temple dedicated to* Eſculapius, *and came aboard again ſome days afterwards, and they continued their courſe up the* Tyber. *Till arriv'd at this Iſle in the River he leap'd aſhore. In that place a Temple was erected to him, and the Plague immediately ceas'd.*

Feſtus Fancies, that the Temple of *Eſculapius* was built in the middle of the water, to ſignify the cuſtom of Phyſicians, who cure their Patients by obliging 'em to drink water. (*a*) *Pliny* pretends that this Temple was erected in the *Iſle of Tyber* to avoid receiving him into their Walls, ſo great was their averſion to the Art, over which he preſided. But 'tis not probable they wou'd uſe a God ſo ſcurvily, whoſe preſence they had ſo earneſtly deſired, and who had taken the pains to come ſo far to their relief. (*b*) *Plutarch* ſeems to have hit the true reaſon of this conduct of the *Romans*, who built him a Temple, without their City, in imitation of that at *Epidaurus*, which was five miles out of the City. He adds, that this reaſon, why theſe Temples were plac'd in the Country, was, that the Sick, who reſorted to 'em, as a ſort of Hoſpitals, * might enjoy the benefit of the open Air,

(*a*) Lib. 29. cap. 1.

(*b*) Quæſt. Rom. 94.

* *Or perhaps the* Romans *might fear to be frequently viſited with infectious diſeaſes, from the great reſort of the ſick to ſuch a Temple, and therefore erected it at a diſtance, for the ſame reaſon that we build Peſthouſes at a diſtance from great Towns. Or perhaps the Prieſts, who were yet but Novices at* Rome, *might fear too near an inſpection into their juggling in that great City, and therefore choſe a place where none cou'd have admittance but thoſe that came prepoſſeſs'd in favour of the cheat.*

If *AURELIUS VICTOR*'s account been't a fiction, we may conclude that the Serpents of *Epidaurus*, which were eaſily tam'd, were train'd to this ſort of juggling (*c*). * *All Dragons, or Serpents,* ſays *Pauſanias* are conſecrated to *Eſculapius*, but eſpecially a brown ſort, which were very tame, and found only in the Territories of *Epidaurus* * (*d*). It was one of theſe Serpents, which *Alexander* the famous Impoſtor made uſe of, which he pretended to be * the Son of *Podalirius*.

(*c*) Pauſan. in Corinthiac.

* Qui ſont de couleur brune, *ſays our Author, but* Pauſanias *his words are,* ὃς τὸ ξανθότερον χρῶντες, *which ſeems to intimate that they were of a brighter yellow, than any other Serpents,* pag. 136.

(*d*) Vide Lucian. Pſeudomant. * Lucian *affirms expreſsly that theſe Serpents are found in* Pella *in* Macedonia, *and that the Impoſtor* Alexander *furniſht himſelf with one there. He further adds, that they wou'd kiſs the Women, ſuck their Breaſts,* &c. *which familiarity (ſays he) gave occaſion to the ſtory of* Olympias, *Mother of* Alexander *the Great.* * *Our Author here has made a miſtake, for the Impoſtor did not pretend the Serpent, but himſelf to be the Son of* Podalirius, *and the Serpent* Eſculapius.

CHAP. XXV.

Of the Worſhip of ESCULAPIUS, *which was every where the ſame, except at* Cyrene.

THe Rites obſerv'd at *Epidaurus*, were follow'd by all the Cities of *Greece*, where his Temples were. *Pauſanias* pretends, that even the *Eſculapius* of (*a*) *Cyrene*, was borrow'd from thence, tho' he acknowledges this difference in their Worſhip, that theſe ſacrific'd Goats to him, which they did not at *Epidaurus*. But this Author being a *Greek* may be ſuſpected of partiality to his own Country, which 'tis eaſy upon other occaſions to convict him of. 'Tis more

'Tis more likely that *Cyrene*, being a City of *Lybia* near *Egypt*, receiv'd from thence, the knowledge and worſhip of *Eſculapius*, before ſpoken of. It is not probable, that the *Cyrenians*, if they had borrow'd their Rites from *Epidaurus*, wou d have vary'd 'em ſo far, as to ſacrifice an animal ſo different from that us'd in *Greece*; which according to *Feſtus* was a *Pullet*, or a *Cock*, according to *Plato*, whoſe reaſon for it deſerves our notice. *The Antients*, ſays he, *offer'd to* ESCULAPIUS *the Phyſician, ſon of* Phœbus, *a Cock, which proclaims the approach of day, and of the Sun, thereby acknowledging themſelves oblig'd for the day, or light of Life, to the Divine Bounty, which cures us of all evils.*

Before we leave the Temple of *Epidaurus*, we muſt obſerve, that there were in it ſeveral *Pillars*, whereon were engrav'd the names of thoſe that were cur'd by the Gods, the names of their diſtempers, and the method of cure, all in the *Dorick* Dialect. *Pauſanias* ſays, that ſix of theſe *Pillars* or *Columns*, were remaining in his time; that there was one old *Pillar* remote from the reſt, on which was an Inſcription that *Hippolytus* offer'd to *Eſculapius* twenty horſes in acknowledgement for having been reſtor'd to Life by him.

CHAP. XXVI.

Of the ESCULAPIUS *of* Pergamus.

Pauſanias obſerves, that one *Archias* having been cur'd of ſome diſtemper at *Epidaurus*, tranſported the Religion to *Pergamus*. This was the occaſion of building a Temple to this God there, and not becauſe *he had a Shop there*, as ſome learned Men, thro miſapprehenſion of a Paſſage in *Lucian*, have believ d. This witty

Droll introduces *Jupiter complaining that his Altars were deſerted, ſince* Apollo *ſet up his Oracle at* Delphi, *and* Eſculapius *opened Shop at* Pergamus; by which *Shop* he meant his Temple, whither People repair'd for Medicines, as to a common Apothecaries Shop.

One proof that this Temple was grown more famous than the former, is that *Lucian* in the aforecited paſſage mentions this only, tho' the other were remaining in his time, as we may infer from *Pauſanias*, who was contemporary to him, or liv'd after him, and ſpeaks of the Temple of *Epidaurus* as having ſeen it, adding that one *Antoninus* had built a Houſe near it, to lodge Women in labour, and dying Men, becauſe no one was ſuffer'd to be delivered, or to dye within the Verge of the Temple.

The *Eſculapius* of *Aſia Minor* ſeems to have been the moſt dexterous at culling his Cuſtomers; for the Emperor *Caracalla* took a journey to *Pergamus*, to conſult him upon a diſtemper; and we find abundance of Medals of the Families of *Antoninus* and *Aurelius*, on which *Eſculapius* is impreſs'd, all coin'd at *Pergamus*. Perhaps the Prieſts at *Pergamus* had more addreſs, than thoſe at *Epidaurus*, which as we ſhall ſee, was of great uſe to inveigle the Multitude.

CHAP. XXVII.

Of ESCULAPIUS *of* Cos.

THere was likewiſe a famous Temple of *Eſculapius* in the *Iſle of Cos*, which was burnt in the time of *Hippocrates*, after he had tranſcrib'd the remedies written on the *Tables*, which thoſe that receiv'd their cures, us'd to hang up in the Temple as a publick acknowledgment, and for

for the ſervice of others in the ſame caſe after 'em. *Strabo* ſpeaks thus of the Temple. *There is in the Suburbs of the City of* Cos, *a celebrated Temple of* Eſculapius *enrich'd with a great number of preſents and offerings, among the reſt an* Antigonus *of* Apelles's *hand, a* Venus *riſing out of the Sea, conſecrated in our days to* Julius Cæſar *by* Auguſtus, *who dedicated to his Father the Foundreſs of his Family; It is reported that for this Picture a hundred talents were abated of the annual Tribute paid by thoſe of* Cos. *'Tis ſaid likewiſe that* Hippocrates *practis'd Phyſick upon what he learnt from thoſe conſecrated Tables.* Hippocrates, adds he, *was one of the moſt illuſtrious Perſons of that City, as was alſo another Phyſician nam'd* Simos *or* Simus. *Nothing is ſaid of the reſt of the Temples of *Eſculapius*, ſcatter'd in great number up and down the world, eſpecially in *Greece*.

* *Our Author forgets that* Pauſanias, *of whom he makes ſo much uſe on this occaſion, mentions that the* Meſſenians, *who contended for his Birth, had in his Temple many great curioſities, as the Statues of the Muſes, of* Apollo, *of* Hercules, *and of* Eſculapius *and his children; and particularly a ſort of Family Piece of Painting, wherein was his Mother* Arſinoe, *(according to the pretences of the* Meſſenians*) himſelf, and his two Sons,* Machaon *and* Podalirius, *drawn by* Omphalion. *And at* Ægium *a Statue was made by* Damophon, *whoſe workmanſhip* Pauſanias *every where ſets a great value upon. There were in other places abundance of other things very remarkable, which whoever has the curioſity, may conſult* Pauſanius *for.*

CHAP. XXVIII.

Four Oracles, or Preſcriptions of ESCULAPIUS *given to ſick men, engrav'd upon a Marble Table, found at* Rome.

IT were to be wiſh'd, that the Antient had taken the pains to collect all that was written upon thoſe *Tables*, or *Pillars*. Perhaps they might have done it, but their works ſurviv'd not till our times.

Chance has preſerv'd us one of theſe Tables found in the Iſle of *Tyber* by *Rome*, where was the Temple of *Eſculapius*. This Table is of Marble, and now to be ſeen in the Palace of *Mapheo*, on which is this inſcription in *Greek*.

The God, at this time, gave the following Oracle to one Caius, *who was blind; That he ſhou'd come to the ſacred altar, and having kneel'd ſhou'd go from the right ſide to the left, and lay his five fingers upon the altar, and put that hand upon his eyes. Which being done he ſaw very clearly, all the People being preſent, and expreſſing their joy, that ſo great miracles were done under our Emperor* Antoninus.

Lucius, *having a Pleuriſie, and being given over by every body, receiv'd from the God this Oracle. That he ſhou'd come, and take the aſhes off his altar, and mixing 'em with Wine, apply 'em to his ſide. Which done he was cur'd, and return'd thanks to the God, and the People congratulated him upon his happy recovery.*

Julian *vomiting blood, and his recovery being by every one deſpair'd of, the God by his Oracle gave him this anſwer; That he ſhould come, and take the Pine-apples upon his Altar, and eat of 'em three days with Honey. Which having perform'd, he*

he was well, and came to return his thanks to the God in the preſence of all the people.

The God gave this Oracle to a blind Souldier, nam'd Valerius Aper; *That he ſhou'd mingle the blood of a white Cock with Honey, and make a* Collyrium, *which he ſhou'd put upon his eyes three days together. After which he ſaw, and came publickly to return his thanks.*

The firſt of theſe remedies is purely *ſuperſtitious*, the reſt are natural, and not very unlike thoſe in ordinary uſe with the Phyſicians, except the ſeaſoning of ſuperſtition, which to this day makes Medicines ſeem more effectual to the greateſt part of the World.

In probability the Prieſts of *Eſculapius* did not deal much in cures of the firſt ſort; except when they had a mind to impoſe upon the people by ſome Counterfeit, prepar'd to cheat em with a ſham diſeaſe.

But when they had to do with men, that came to conſult their God upon caſes that were curable, it was for their credit to order means that acted naturally, which they might learn by the *Study and Practice of Phyſick, or receive by tradition from their Predeceſſors; without any ſuch occaſion for the *Devil*'s aſſiſtance (*a*), as the late *Monſieur Spon* fancies they had.

* *If* Hippocrates *became ſo famous by tranſcribing what was inſcrib'd upon the Tables hung up in the Temple at* Cos *(as ſome will have it) what hinders but that the Prieſts themſelves, who had much greater advantages of that kind, ſhou'd be ſo too. Beſides, 'tis probable that they neglected no means of enabling themſelves to do all that was poſſible, who pretended to ſo much more.*

(*a*) Obſervations ſur les fievres.

Thoſe that fancy that all the Heathen Oracles were nothing but meer tricks, and roguery of their Prieſts, will be in no pain upon this ſubject.

It ſeems to have been very eaſie for theſe Prieſts, to make the ſick believe as they liſted. And whereas theſe wretches were uſually

lodg'd for some days together, and their imaginations being entirely possest with the reports of the Counsels, and Cures of *Esculapius*, they did not fail to dream at night, of what their minds were so absolutely taken up with all the day, and to take their dreams for the immediate inspiration of the God. It was not impossible, but that, following his pretended advice, * the force of Imagination, and the confidence they plac'd in the Oracle, contributed very much to their cure, when it was naturally possible.

* *As fanciful men are naturally most superstitious, so I doubt not but the greatest and best part of* Esculapius's *Customers were of that number, whose distempers being altogether imaginary, 'twas no hard matter to fit 'em with a cure as chimerical. For even yet the number of those, that labour under painful conceits, and are daily reliev'd by the application of superstitious, insignificant remedies, in which they have a strong faith, is very great. Of these I knew one, a person otherwise of very good sense, that was cur'd, as he thought, of the* Sciatica, *by wearing about his neck a piece of blank Paper, in which he was told there was a powerful charm written, but was forbidden to break the Seal; which his curiosity tempting him to do, after his fancy had had three weeks respite, immediately upon the disappointment he relaps'd into the old complaint. But among the Heathens, whose Credulity was back'd and encourag'd by their Religion, 'twas no wonder to meet with shoals of easie Gulls, that crouded to be cheated. Not to mention that many of these Cures were effected by confederacy, where the God, or his Priest, and the Patient had a right understanding beforehand; like some modern Miracle-mongers. As to the cure of real distempers by fancy, I shall suspend my opinion, till I am satisfied of the truth of the fact, which yet I declare I am not.*

They were so obedient, and so exact in the execution of the orders they receiv'd, whether by dream, or otherwise, that some have forborn to drink for fifteen days together, being so enjoyn'd. *Galen*, who makes this observation, complains, that his Patients were not by far so observant of his directions.

There is no doubt, but this Spirit of Bigottry that reign'd among those that had recourse to *Esculapius*, contributed very much to his establish-

bliſhment, how little vertue ſoever his remedies, or rather thoſe of his Prieſts had.

Suidas mentions a preſcription of *Eſculapius* of *Athens*, which is very odd. An *Athenian* nam'd *Plutarch* and one *Domninus* a *Syrian* Philoſopher, contemporary to *Proclus*, both conſulted him upon different caſes, and were both ordered to eat *Pork*. The firſt wou'd not comply, but in raillery asking the God, what he wou'd have preſcrib'd to a *Jew* in his caſe, oblig'd him to preſcribe ſomething elſe. *Domninus*, who, as the Story tells us, was really a *Jew*, notwithſtanding the Law of his Nation againſt the eating of Swines-fleſh, conform'd to the direction, and found himſelf ſo well after it, that he eat it all the reſt of his Life. And found himſelf the worſe for a ſingle days abſtinence from it. His diſeaſe was a *Spitting of Blood*. This remedy appears extraordinary, but we ſhall ſee in the ſequel ſome Preſcriptions of the ſame ſort in the ſame caſe by Phyſicians.

Galen tells us alſo of ſome particular cures of his *Eſculapius*. (*b*) A certain rich man, having been brought by a dream, from the middle of *Thrace* to *Pergamus*, he was adviſ'd by *Eſculapius* to take a Med'cine, whereof *Vipers* were an ingredient, and to rub his Body externally with it. Shortly after this Man becoming *Leprous*, his diſeaſe turning to a *Leproſy*, he was perfectly cur'd by the uſe of the Med'cine, the God had taught him.

(*b*) De ſubfigur. Empiric. De ſimp. Medicam. facult. lib.

This man perhaps had the *Leproſy*, before he came to *Pergamus*; but it being a diſeaſe no one cares to publiſh, he choſe rather to put it upon the God, as ſent by him, that he might ſignalize himſelf by the cure.

We may ſee by this ſample, that the Prieſts of *Pergamus* were not unskill'd in Phyſick, this being a Med'cine much eſteem'd by the Phyſicians in all ages in caſes of this Nature.

But 'tis ſomething ſurprizing, that *Eſculapius*, who was ſo fond of Serpents, that he often

ten took their Shape, ſhou'd order 'em to be kill'd to make Medicines; unleſs we ſuppoſe, that *Vipers* are very different from the *Snakes* of *Epidaurus*, which were harmleſs, and were peculiarly ſacred to him.

Theſe cunning Prieſts undertook no one, that wou'd not be exactly regular, as well in their Diet, as Phyſick, witneſs the (*c*) young *Aſſyrian*, who in a *Dropſy*, wou'd eat and drink to exceſs. He ſupplicated and conſulted the God, yet cou'd not get ſo much as a Dream. At length, being very much incens'd againſt *Eſculapius*, he fell aſleep and dreamt, that he ſent him to *Apollonius Tyanæus*. Being come to this Prophet, or Cheat, he complain'd grievouſly of *Eſculapius* to him, who anſwer'd that *the God gave Health to thoſe only that were deſirous of it, and not to thoſe, that liv'd like him, as if their diſeaſe were a Pleaſure.*

(*c*) Philoſtrat. Vita. Apollon. Tyanæi.

Galen ſays likewiſe, that one (*d*) *Nicomachus* of *Smyrna*, being grown ſo big, that he cou'd not ſtir, was cur'd by *Eſculapius*, but he tells neither time, nor manner.

(*d*) De differ. Morbor.

Hither we may bring the Miracle, which, as *Tacitus* relates, was done in the temple of *Serapis* at *Alexandria*; *Serapis* and *Eſculapius* being according to him the ſame. (*e*) Veſpaſian *being at* Alexandria, *a man by the direction of* Serapis *threw himſelf at his feet, and begg'd that he wou'd anoint his cheeks and round his eyes with his Spittle. Another that had loſt the uſe of his hand, begg'd by the ſame direction that he wou'd ſet his foot upon his hand.* Veſpaſian *at firſt laught at 'em as banters; but being unwilling to be taken for a credulous man, yet betwixt the importunity of ſome, and the flattery of others, he began to entertain ſome hopes that the thing might ſucceed; and remitted 'em both to the examination of Phyſicians, who finding that the one had not abſolutely loſt his ſight, and that the other's ail was but a ſimple diſlocation, which might be reduc'd, made their report, adding that perhaps the Gods had taken this matter into their care,*

(*e*) Hiſtor. l. 4.

care, as they had done the Prince himſelf, who was choſen by their means; that if the matter ſucceeded, the glory wou'd be Cæſar's, *and the ſcorn would fall upon the wretches themſelves if it miſcarried. Hereupon* Veſpaſian *ſet a good face upon the matter, encouraging the ſpectators to put in execution the orders of* Serapis. *Whereupon the lame man recover'd the uſe of his hand, and the blind man his ſight: Thoſe (ſays* Tacitus*) that were aſſiſtant at both theſe events, affirm yet the truth of 'em, * when a lye is no longer of ſervice to 'em.*

* *The man that has once ſolemnly vouch'd a lye, upon whatever motive he does it, tho that ſhou'd ceaſe, is oblig'd afterwards to maintain it for his own honour, if he has any; and if he has not, he is not an Evidence to be regarded.*

The Reader is at liberty to to make what reflections hereupon he pleaſes. We ſhall only take notice in the cloſe of this Article, that tho the Multitude were groſly bigotted to this Superſtition, yet there wanted not thoſe among the *Pagans* that ſaw thro the cheat, and knew it to be an artifice by which the Prieſts ſubſiſted. This apparently was the ſenſe of *Philemon* in *Philoſtratus*, who dreaming, that *Eſculapius* told him, that he muſt forbear drinking water if he wou'd be cur'd of the *Gout*, cried out as he wak'd, as if he had ſpoke to the God, *and what wou'd you have preſcrib'd if you had had an Ox in cure.*

We need but obſerve how *Ariſtophanes* ridicules theſe Prieſts, and even their God himſelf. In his firſt Comedy he introduces a Servant ſaying; *The Prieſt of* Eſculapius *having put out the lights, bid us all go to ſleep, ſaying, that if any one heard a ruſtling, that he ſhould not ſtir, for 'twas a ſign of the approach of the God; ſo we all laid our ſelves quietly down. I, for my part,* ſays the Slave, *cou'd not ſleep a wink for the ſmell of a Meſs of Soup, which an old Fellow had near me, and which aſſaulted my Noſe moſt furiouſly. Being therefore very deſirous to remove the*

the offence, I lifted my head softly up, and perceiv'd the Priest clearing the Sacred Table of the Cakes and Figs, and making the tour about the several Altars, to see that nothing was left, and stuffing whatever he found into a Wallet, I fancy'd it a very pious action, and began in imitation to draw towards the Soup-dish. Then he, to whom the Slave made the relation, asking, *if, being about such an action, he was not afraid of the God?* He Answers, *that he was really in some fear, but it was, lest he shou'd get at the dish before him; for* says he, *I found already by the Priest what game he'd be at.* Presently after he salutes *Esculapius* by a very (*f*) homely name.

(*f*) Σκατοφάγος, Merdivorus.

But it will perhaps be objected, that *Aristophanes* was an Atheist; as well as he whom *Cicero* makes to say, *that the sick were more beholding to* Hippocrates, *than* Esculapius. In the same rank they wou'd put the (*g*) * Prince that cut off *Esculapius* of *Epidaurus* his golden beard, saying, that 'twas an absurd thing, that the Son shou'd have such a long beard, and the Father, (*viz.*) *Apollo*, (who was always represented as a young man) *shou'd have none.*

(*g*) Dionysius, *Tyrant of* Syracuse. * *He robb'd the same God of a golden Table at* Syracuse, *drinking first to him the* Poculum boni Dæmonis; *then ordering the Table to be taken away, jesting upon the ancient custom of removing the Table.*

CHAP.

CHAP. XXIV.

Japis, Linus, Orpheus, Muſæus, *and* Homer, *Inventors of Phyſick, or ſome of the ancienteſt Phyſicians.*

THis may ſuffice on this ſubject. Let us now return to the time wherein *Eſculapius* liv'd, and ſee what paſs'd then, or preſently after in relation to Phyſick. We have already ſpoken of the Heroes his contemporaries, the diſciples of *Chiron*, as likewiſe of his Sons.

The next we meet with after them, is *Japis*, whom *Virgil* introduces dreſſing *Eneas*'s wounds, and ſays of him, that being very much belov'd by *Apollo*, he offer'd to teach *him Augury, to play on the Harp, and to draw the Bow* well; * but that he rather choſe to be able to prolong his *dying Father*'s Life, to learn the vertues of herbs, and to cure diſtempers. (which *Virgil* calls a mute Art) tho leſs glorious for him.

* Scire potestates herbarum, usumque medendi Maluit, & mutas agitare inglorius artes.

Æneid. lib. xii. *Notwithſtanding the ſeveral conjectures advanc'd by the Commentators, this paſſage ſeems yet ſufficiently obſcure.* De la Cerda *thinks the words* Mutas artes *to be directly meant of the ſect of Phyſicians that diſtinguiſh themſelves by the name of Empiricks, who putting themſelves only upon Fact and Experience, had no occaſion to talk in their Profeſſion; and that* Japix *is call'd inglorious, becauſe thoſe of that Sect, rejecting all reaſoning in their art, became ſcandalouſly ignorant of Letters, or becauſe the Phyſicians at* Rome *in* Virgil's *time were generally Slaves. But neither of theſe conjectures can be good. Firſt, becauſe the Sect of the Empericks had no being till ſeveral ages after the time of* Japix. *Secondly, becauſe in the time of* Japix, *who by* Virgil's *account of him, muſt have been coævous at leaſt to the Sons of* Eſculapius, *Phyſick was no contemptible or inglorious art, ſince it procur'd to its Profeſſors while living the higheſt veneration, and after death divine honours. See the preceeding part of this Hiſtory.*

What our Author here advances ſeems better grounded, but the ſame objection lies againſt that likewiſe, it not being an art of ſmall fame or repu-

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tation, ſince it made thoſe that had any skill in it to paſs for ſomewhat above humane condition.

I ſuppoſe this word mutas *to be oppos'd to* Citharam *the Harp which* Apollo *gave him, by which the Poet not only meant Muſick, but Poetry alſo, for which it is frequently put; and that by the word* inglorius *he means no more than unambitious; as one that for the practice of Phyſick neglected thoſe other Gifts, which the Poet, as ſuch, was oblig'd to prefer before it. For this reaſon he calls Phyſick* Ars Muta, *in oppoſition to Poetry and Muſick, which were properly* Vocales.

The Commentators upon him have been very much perplext to know, why he calls Phyſick ſo. Had Phyſick been in the time of *Eneas*, or even of *Virgil*, upon the foot it now is, it had been a very improper Epithet. But we may ſee by the method *Eſculapius*, and his Sons took, that they left their cures to ſpeak for 'em. In *Virgil*'s time the caſe was alter'd, and they reaſon'd too much. I ſuppoſe the word *mutas* to relate rather to *inglorius*; and that *Virgil* wou'd thereby inſinuate, that Phyſick was an Art that made no great noiſe in the world, and brought its Profeſſor's no great glory; eſpecially compar'd with Muſick, and thoſe other Arts, that qualified 'em for entring the Liſts, and being crown'd in their Publick Games, which was the higheſt honour they cou'd antiently aſpire to. The ſame may be ſaid of *Augury*, which rais'd thoſe that profeſs'd it to a great heighth. We find nothing more concerning *Japis*.

Linus, one of the antienteſt Poets known, having written of *Fruits* and *Trees*, is likewiſe rankt among the Physicians. He is pretended by ſome to have taught *Orpheus*, and to have been no leſs a *Muſician* than he.

* *Why our Author poſtpones* Linus *and* Orpherus *to* Japis *I can't imagine, ſince they were, according to all accounts, contemporaries to* Hercules *and* Ariſtæus, *and flouriſh'd* 100 *years before the War of* Troy. Pauſan. lib. 9. Tzetzes Hiſt. 399. Chil. xii. Virg. Georg. lib. 4.

* *Orpheus* is ſo well known, that we ſhall not amuſe our ſelves with the Fables concern-

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ing him. The *Greeks* believ'd him to have been of *Thrace*, and give him a character very like that of *Hermes Triſmegiſtus*, that is, for an univerſal Man. What is reported of his *Muſick* is well known. But what is more material to our Hiſtory, is, that they look'd upon him, not only as (*b*) a *Phyſician*, but as the *Inventor of Phyſick*, as one that firſt found the means of *appeaſing the anger of the Gods*, and the manner of *expiating crimes*.

(*b*) Pauſan. Bæot.

There are yet ſome pieces of Poetry which bear his name, out of which we have already cited ſome (*c*) paſſages relating to the vertues of certain Simples, and the cure of certain Diſtempers. But theſe pieces have been a long time eſteem'd ſpurious, tho they be very antient; for they were aſcrib'd to him even in the time of *Cicero*, who ſays one *Cercops* was the Authour.

(*c*) *See the Chapter of Mercury.*

Pliny obſerves, (*d*) *that* Orpheus *firſt wrote of Plants any thing curious*, or *ſomething too curious*. For the *Latin* word ſignifies either. This may be conſtrued of the exactneſs of *Orpheus*'s work upon that ſubject. But *Pliny* elſewhere ſhews that by *curioſity* he there meant *vanity*, or *ſuperſtition*, to which the Genius of the Antient Times was extreamly inclin'd; and we are inform'd by (*e*) another, that *Orpheus* paſs'd for a great *Magician*.

(*d*) Primus omnium, quos memoria novit, Orpheus, curioſius de herbis aliqua prodidit. lib. 25. Cap. 2.

(*e*) Pauſan. Eliac.

(*f*) *Galen* likewiſe mentions an *Orpheus*, to whom he gives the ſurname of *Theologus*, who wrote of the manner of compounding divers *Poiſons*. This ſurname ſeems to point out the *Orpheus*, whoſe Hiſtory we are upon, whether theſe Books were truly his, or, which is more likely, father'd falſly upon him.

(*f*) De Antidot. lib. 2. c. 7.

* Others have written that *Orpheus* was an (*g*) *Egyptian*, and in all appearance he was older than the *Greeks* imagin.

(*g*) Pauſan. Eliac. poſterior.

* Pauſanias, *amongſt other inventions, aſcribes the invention of Remedies for Diſeaſes, and of certain Rites of Worſhip to him. But 'tis probable theſe Remedies were no other*

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than Charms, or ſuperſtitious Luſtrations, and not ſuch as acted by natural means; he being as has been obſerv'd reputed a Magician by the Antients, and amongſt the reſt by Pauſanias. Vide Bæotic.

Muſæus, another antient Poet, is ſuppos'd to have been his Scholar. (*h*) *Ariſtophanes* aſcribes to him the *teaching men remedies for diſtempers. Pliny* joyns him with *Orpheus* for the knowledge of Plants, but makes him the later Writer. But *Pauſanias* maintains, that thoſe pieces which are imputed to *Muſæus*, are the works of one *Onomacritus*.

(*h*) Ranaz act. iv. ſcen. ii.

Homer having the reputation of having laid down rules in all the principal Arts, and in all the Sciences, cou'd not fail of being dubb'd a Phyſician. Firſt, he was thought to underſtand *Surgery*, becauſe he ſpecifies the chief particulars of the method of dreſſing Wounds, as drawing out the heads of Arrows, or Darts lodg'd in the Fleſh by means of Inciſion, to ſtop the bleeding, to waſh and cleanſe the Wound, and to apply Powders, or Med'cines, that eaſe pain. He was ſuppos'd likewiſe to be skill'd in *Anatomy*, becauſe he ſpake of moſt parts of the Body. So he is complemented with the knowledge of *Plants*, for the mention of *Moly*, which ſerv'd againſt enchantments, of the leaves of * *Savin*, which cauſe Barrenneſs, and ſome others. We have already taken notice of his knowledge of *Nepenthe*, of which, a

* Homer *often mentions the manner of dreſſing and curing Wounds, but ſeldom the means, yet we may gueſs by his Potions of* Pramnian *Wine, Goats Milk, Cheeſe, Barley-meal*, &c. *at his skill in Phyſick, the abſurdity of which compoſition, eſpecially in the caſe wherein 'tis preſcrib'd, has already been objected to* Machaon. *As for the* Moly *and* Nepenthe, *they being Fabulous Med'cines, are not to be inſiſted upon. The mention of the Leaves of* Savin *ſeem indeed to give ſome Countenance to their Opinion, who hold, that he underſtood Phyſick. But even in the uſe of that he is miſtaken; for* Savin *will not cauſe Sterility, tho it too often procures abortion. As for the Plague's ceaſing upon the ninth day, I ſuppoſe it rather to have relation to the Magical Whimſies of thoſe times than any natural Obſervation or ſuppos'd.*

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word or two in the following Chapter. They make him deſcant upon divers Medical Maxims, as when he obſerves that the plague ceaſed upon the *Ninth day*, they ſuppoſe an alluſion to the opinion of thoſe Phyſicians that hold that diſeaſes terminate naturally upon *odd days*. He gives likewiſe directions for health, or for the cure of certain diſeaſes, as when he introduces *Thetis* adviſing her Son *Achilles to viſit the Women*, to draw him out of his *Melancholy*.

CHAP. XXX.

Diana, Latona, Pallas, Cybele, Angitia, Medea, Circe, Polydamna, Agameda, *or* Perimeda, Helena, *and* Oenone.

Goddeſſes, or Heroines that contributed to the invention of Phyſick; or were at leaſt of the number of thoſe, who had the earlieſt knowledge of that Art.

THe Women likewiſe put in for a ſhare in the honour of inventing Phyſick, or ſome particular Med'cines at leaſt. *Diana* appears at their head, and claims the invention of ſome Herbs, of which number *Artemiſia*, which (*a*) bears her name makes one; and ſome add (*b*) that ſhe taught *Chiron* the Centaur the uſe of it; tho others attribute the diſcovery of this plant to *Artemiſia* Queen of *Caria*, of whom more hereafter.

(*a*) Artemis.
(*b*) Apulei. Cell. de Verb. Herb. cap. 13.

It is likewiſe inferr'd, that *Diana* underſtood Phyſick, from *Homer*'s introducing her dreſſing the wounds of *Eneas*; beſides 'twas natural for her to know ſomething of an Art, whereof *Apollo* her Brother was ſo great a Maſter. *La-*

Latona her Mother is allow'd some skill likewise for the same reason; and *Homer* joyns her with *Diana* in the cure of *Eneas*.

Pallas, likewise is honour'd with the discovery of some Plants, one of which is *Parthenium* or *Feverfew*, an herb of great use to *Virgins*, as *Pallas* was. *Ovid* (*c*) advises the Physitians to sacrifice her, that she may favour 'em with her assistance; and there was at *Athens* a statue of *Pallas* with the surname of (*d*) *Hygiea*, erected by the order of (*e*) *Pericles*, to whom she reveal'd the afore-mentioned herb in a dream, as a remedy for one of his Slaves, who had got a Fall from the top of a Temple. She was likewise surnam'd (*f*) *Sotera*.

(*c*) Fastor. lib. 3.

(*d*) *Health.*

(*e*) Plutarch. in vitâ Pericl.

(*f*) *Preserver, Saviour.*

(*g*) *Cybele*, Mother of the Gods, had likewise the reputation of Teaching remedies for the *Diseases of little Children*.

(*g*) Diodor. Sic. lib. 4.

Angitia Daughter of *Æta*, King of *Colchis*, (*h*) was the first that discover'd *Poisonous Plants*, or *Poisons drawn from Plants*. Of her the *Marsi*, a People of *Italy* learnt to *charm Serpents*. She was otherwise called *Angerona*. We find at least an old (*i*) Inscription, wherein this name is joyn'd to *Angitia*, without any point intermediate. (*k*) Some think she was call'd *Angerona*, because the *Romans*, being epidemically afflicted with the *Angina*, or *Quinsy*, were delivered by means of vows made to her. *Verrius Flaccus* gives a different reason for it.

(*h*) Sil. Ital. l. 8.

(*i*) Reines. Inscript. 138. Class. 1.

(*k*) Macrob. lib. 1. Cap. 10.

Some make *Angitia* Daughter of the the Sun, and the same with *Medea*; who according to others was her Sister. This latter liv'd in the time of the Heroes *Chiron*'s Pupils, and her adventures are pretty well known. (*l*) What she did was so surprizing, that all the World believed her to be an Enchantress. 'Twas said of her, that she made old Folks young again. The ground of which was this, that she had a secret, that *dyed white hair black*. She was the first that advis'd the use of *hot Baths*, to make the Body supple, and to cure divers distempers; which

(*l*) Palæphat. Fab. lib. 1.

which gave occaſion to the People, who ſaw the preparation of Caldrons, Water, and Fuel, and cou'd not gueſs at the uſe of 'em, to report, that ſhe boil'd Men. Old *Pelias*, notwithſtanding his great Age, making tryal of this new Method, and loſing his Life by the experiment, confirm'd the Fable.

(m) There are yet others who agree, that *Medea* was no *Sorcereſs*, but they give another account of the matter, they ſay, that *ſhe made the moſt tender, effeminate bodies luſty and vigorous, by teaching em the uſe of certain exerciſes, which made thoſe that ſaw the change ſay, that ſhe boiled their Fleſh to make 'em young.*

(m) Diogen. apud Stobæum.

Diodorus tells us further, that ſhe cur'd by means of herbs the wounds of *Jaſon*, *Laertes*, *Atalanta*, and the *Theſpiades*.

Circe, a third Siſter of *Medea*, and *Angitia*, is no leſs famous. Her skill in herbs got her likewiſe the reputation of an *Enchantreſs*, as well as *Medea*. *Diodorus* tells us, that *Circe* knew abundance of Plants good againſt Poiſon. She gave her name to that, which is called * *Circæa*. (n) ſome Authors ſay, that ſhe had a Son call'd *Marſus*, from whom the *Marſi* were deſcended. Whatever ſhe were the (o) *Circæans* lookt upon her as their Patroneſs, and paid a religious worſhip to her. Thoſe, that wou'd be more particularly informed, why *Circe* was reputed a Magician by the *Greeks*, and that part of *Latium*, where ſhe ſettled for the Country of *Poiſons*, and *Enchantments*, may conſult *Monſieur Bochart's Phaleg*.

* *Enchanters Night Shade.*

(n) Aulus Gellius lib. 16. Cap. 2. So Cap. 8.

(o) Cicero de Nat. Deor. lib. 3.

Polydamna, Wife to *Thon*, an *Egyptian*, is alſo of the number of thoſe that underſtood Phyſick, having had skill in the uſe of divers remedies of the product of her own Country, as *Homer* obſerves. We ſhall ſpeak of ſome of 'em under the head of *Helen*, who follows by and by.

The ſame Poet certifies for *Agameda* Wife of *Mulius*, *that ſhe knew all the Med'cines, that the Earth yielded*, (p) ſhe was alſo call'd *Perimeda*,

(p) Propert. lib. 2. Eleg. 2. Schol. in Theo-

(*q*) some think her the same person, that *Homer* calls in another place *Hecameda*, that wash't *Machaon*'s wounds with warm Water.

(*l*) Tiraquel. de Nobil.

Helen, the beauteous *Greek*, so famous in Story, no less deserves a place here for her knowledge of the Med'cine, which *Homer* calls *Nepenthe*, which she had of *Polydamna*. This Med'cine as the Etymology of the (*r*) name shews, was so admirable, that it *eas'd all Griefs, and all Anger*, and caus'd 'em to *forget all misfortunes*. A man cou'd not *weep*, says the Poet, the day that he tasted it, tho he had lost his Father, or Mother, or the dearest Friend in the World The properties of *Nepenthe* agree very well with those of *Opium*; the only difficulty is, that *Helen* mixt it with the Wine, she gave *Menelaus*'s Guests to make 'em more gay, and not to stupify 'em. To this we may answer, that *Opium* has either of those effects, on those, that are very much used to it; and what is observable is this, that wonderful Drug comes from the same Country from whence *Helen* had her *Nepenthe*, that is *Egypt*.

(*r*) *From the Particle νε and πένθος*, dolor.

Oenone, Rival to the precedent, was no less skilful then she. (*s*) *Apollo*, says she, *himself taught me Physick, and I know all the medical Roots, and Herbs in the World.*

(*s*) *Ipse ratus dignam medicas mihi tradidit artes,*
Admisitque meas ad sua dona manus.
Quæcunque herba potens ad opem radixque medendi
Utilis in toto nascitur orbe, mea est.
Me miseram quod amor non est medicabilis herbis.
Destituor, prudens artis, ab arte meâ. Epist. ad Parid.

We have already taken notice of some other Women, as the Daughters of *Hercules* and *Chiron*, the Wife, and Daughters of *Esculapius*, who were of this number likewise; and we shall have occasion to mention more hereafter.

CHAP.

CHAP. XXXI.

Athotis, Thoſothrus, Jachen, *and* Solomon.

Antient Kings and Prieſts, that practis'd Phyſick.

BEfore we examine the Progreſs of this Art, after the Siege of *Troy*, to which the *Grecian Eſculapius* brings us, and with which we cloſe the firſt *Epocha* of this hiſtory; we are oblig'd to re-aſcend a little, and return into *Egypt*, the Country of the firſt *Eſculapius*.

* We find there one *Athotis*,, ſecond King of the firſt Dynaſty of the *Thinites*, who, according to *Manetho*, was very skilful in Phyſick, and wrote himſelf ſome treatiſes of *Anatomy*. The ſame Author joins with him one *Thoſothrus*, a King of the third Dynaſty, no leſs expert.

* Scaliger. Can. Iſagog. p. 222.

(*t*) The cuſtom of embalming their dead in uſe among the *Egyptians*, gave 'em more convenience of learning *Anatomy*, than the *Greeks* had, who not daring to touch dead Bodies, cou'd only inform themſelves by diſſecting of Brutes, or when chance preſented to 'em unhappy wretches, whoſe wounds were large enough to diſcover their Bowels.

(*t*) Galen. Introduct. ſeu Medic.

Theſe Kings undoubtedly imitated their Predeceſſor (*u*) *Oſiris*, who is ſaid to have invented. (*w*) In this Country, the great Men were ſo far from thinking this Art any diminution to their honour, that they engroſs'd it wholly to themſelves, forbididing under great penalties any of the People to preſume to meddle therein, under their Kings, Prieſts, and Grandees, to whom it was permitted. (*x*) *Elian* ſays the ſame of the antient *Greece*, that none but Princes practis'd Phyſick, meaning unqueſtio-

(*u*) *See the Chapt. of* Oſyris.

(*w*) Vide Strabon.

(*x*) Hiſt. animal. lib. 2. c. 18

nably the Princes, and Heroes before-mention'd.

Jachen, was undoubtedly of no less quality. He was, says *Suidas*, a favourite of the Gods, and very useful to Society, who lived in the time of *Senyes* King of *Egypt*, and who wrote very well of remedies drawn from *Amulets*, and *Charms*. *Jachen*, adds he, was very dextrous at curing diseases, and cou'd stop the course of the *Plague*, and temper the sultry heat of the *Dog-star*; for this a magnificent Tomb was rais'd to him, whither the Priests repaired in all *Epidemical* Distempers, and after the usual Sacrifices, took *Fire* from his Altar, with which they kindled Piles prepared in several parts of the City, and thereby purg'd the Air of the Infection, and stopt the progress of the distemper. When this King, and Physician liv'd is uncertain, but they were apparently very antient.

In imitation of the Kings of *Egypt*, their Neighbours the Kings of *Judea* apply'd themselves sometimes to the study of *Philosophy* and *Medicine*; witness their great King *Solomon*, of whom the *Scripture* says; that *he wrote five thousand Canticles, and pronounced three thousand Proverbs; that he knew from the Cedar of* Libanus *to the Hyssop that grows upon the Wall, and that he wrote of Insects, of Fishes, of Birds, and all other animals.*

(x) Lib. 8. c. 2. (y) *Josephus* enlarging upon this, says, *that God endued this Prince with such understanding and wisdom, that no other thro all antiquity was comparable to him, that he surpass'd abundantly the greatest, and most celebrated* Egyptians. *He composed*, adds he, *five thousand Books of Songs and Verses, and three thousand of Parables; he wrote of natural history from the Hyssop to the Cedar, and continued it thro all animals, as well Birds, as Fishes, and those that live upon the Earth. For God had given him a perfect knowledge of their Natures, which he exercised in making Medcines for the benefit of Men, among which were some, that*

that had the vertue of casting out Devils, *so effectually that they dar'd not to return.*

This way of casting 'em out, is yet much in use with our Nation, and I have seen one Eleazar, *a Jew, in presence of the Emperor* Vespasian, *his Sons, Captains, and Souldiers, dispossess divers. He hung at the nose of the* Man possessed *a* Ring *in which was set a* Root, *which Solomon us'd* to that purpose, *which as soon as the* Devil *smelt, he threw the* Dæmoniack *to the ground, and quitted him. He repeated afterwards certain* words, *which* Solomon *left written, and in his name forbad him to return. But to shew the effect of his charm more evidently, he filled a Pitcher of Water, and commanded the Devil to throw it down, to demonstrate by that Sign, that he had quitted the possessed, which the Devil obeyed. I thought my self oblig'd,* says the Author, *to make this relation, that no one might doubt the extraordinary knowledge, which God of his special Grace gave to* Solomon.

(z) The *Rabbies* say, that *Ezechias* suppress'd those Books of *Solomon, because abundance put more trust in the power of the Herbs, than of God.* * The Book call'd *Clavicula Solomonis*, which is said to be an imaginary Book, yet is much sought after by those, that are inquisitive after Magick, supposes him to have written upon that subject. Sufficient Apology has been made for him; but this passage of *Josephus*, shews that the Jews were strongly possessed with the opinion, that *Solomon* used *Superstitious* remedies in the cure of diseases, as the *reciting certain words*, and applying a Ring, which was a sort of *Amulet*, as we have before taken notice. It may perhaps be urg'd, that tis not impossible, that God shou'd have communicated this knowledge to *Solomon*; but we find no examples of of any such cures in *Holy Writ*, and the *words* which the *Prophets* and *Apostles* pronounc'd on the like occasions, were only to signify their Commission, and Power received from God to cure all diseases; as *In the name of God*, or *of Jesus*

(z) Vide lib. Zeron. Hamor: * Trithemius mentions besides this three other Books of Magick Liber Lamene. 2. Pentaculor. liber. 3. De Officiis Spirituum. Albertus magnus five more. 1 Liber Almadal. 2. Liber novem annulorum. 3. De novem Candariis. 4. De tribus figuris Spirituum. 5. De Sigillis ad Dæmoniacos, *and several others, which are all deservedly rejected as spurious.*

Jesus Christ be thou healed. If they employ'd any matter, or made any application, it was of things common, and well known without any manner of ceremony, that might savour of superstition, like the application of the *Ring*, and *Root*, before spoken of. If *Solomon* did really stuff his Books with such remedies, he had 'em not from Revelation, as *Josephus* wou'd insinuate, but from the correspondence he held with the learned Men of *Egypt*. This Prince liv'd about a hundred and seventy years after the Siege of *Troy*.

I had forgot another argument of *Solomon*'s knowledge of Physick, or at least of the constitution of a human Body, which is drawn from the following words of the 12th Chapter of *Ecclesiastes*.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor thy years draw nigh, when thou shalt say, I have no pleasure in them. While the Sun or the Light or the Stars be not darkned, nor the Clouds return after the Rain. In the day when the keepers of the House shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the Windows be darkned; and the doors shall be shut in the Streets, when the sound of the grinding is low, and he shall rise up at the voice of the Bird, and all the Daughters of Musick shall be brought low. Also when they shall be afraid of that which is high, and fears shall be in the way, and the Almond Tree shall flourish, and the Grashopper shall be a burthen, and desire shall fail, because man goeth to his long home, and the mourners go about the Streets; or ever the Silver cord be loosed, or the Golden Bowl be broken, or the Pitcher be broken at the Fountain, or the Wheel broken at the Cistern. Then shall the dust return to the earth as it was: and the Spirit shall return unto God, who gave it.

'Tis easy to find that this is a description of old age, managed after the oriental manner,

and

and of the ſeveral inconveniences that attend it, till they at laſt are terminated by Death, or the diſſolution of the humane Body. The *Sun*, the *Light*, the *Moon*, and the *Stars*, denote the *Wit*, the *Judgment*, the *Memory*, and the other *faculties* of the *Soul* which daily decay in old men. The *Clouds* and the *Rain* are *Catharrs* and *Defluxions*, familiar to this Age. The *Keepers* of the Houſe, and the *Strong men* are the *Sences*, the *Muſcles*, and the *Tendons*. The *Grinders* ſignify the *Teeth*. Thoſe that *look out of the Windows* are the *Eyes*. The *Doors ſhut in the Streets* and the *ſound of grinding* become *low*, ſignify the mouth which opens with pain to ſpeak, and the neceſſity of eating ſlowly and without noiſe. The *voice* of the *Bird* denotes the morning, which is the time when old men get up, becauſe they cannot ſleep. The *Daughters of Muſick* that are *brought low*, ſignify that men leave off *Singing* at that age, and have no reliſh of *arts* or *Sciences*. The fear and trembling of ancient perſons, and their difficulty of going, is repreſented by what follows immediately after. The *flouriſhing Almond tree* is white hair. The *Graſhopper* being *a burthen* is the body, which from a light and ſlender one, as it was before, is become groſs and heavy. To conclude, the *long home* is the *grave*, and thoſe that *go about the ſtreets* are the mourning men or women that made a trade of waiting upon burials.

The reſt of the Emblem or Enigm is more difficult to explain. To ſucceed in ſuch an attempt, a man ought to have the very ſame Idea of the parts of the body, as *Solomon* had. This is certain, that the ſacred Author deſigned under theſe hidden terms to ſhow the diſſolution of our principal organs, and this is all we can pretend to know. As for what has been written of the *Silver cord*, which ſome interpret to be the *Arteries*, or the *Spinal Marrow*; of the *golden Bowl*, which ſome take to be the the *membranes of the Brain*, the *Liver*, or the *Heart*; of the

Pitcher, which ſignifies the *Skull*, and the *Wheel* that denotes the *Lungs*; all this, I ſay, is but a bare conjecture that has no ſolid foundation.

Perhaps there may be ſomething in the writings of the *Rabbies*, that may help to interpret this paſſage. But if there is, I know nothing of it, and leave is to others to find it out that underſtand them. To theſe curious Gentlemen I likewiſe leave every thing elſe relating to Phyſick which it to be found in the Books of the *Jewiſh* writers. The informations we receive from this quarter are but very inconſiderable, if all the reſt be of a piece, with the ridiculous Fable of the bone, call'd *Luz*, which according to them is found in the Back-bone, which is the Root, and as it were the Baſis of the whole frame of the human Body; ſo that the Heart, the Liver, the Brains, and the Genitals derive their original from this miraculous bone, which has this virtue or priviledge beſides that it cannot be burnt, nor grownd, nor broke to pieces, but continues ſtill the ſame, being as it were the bud of the Reſurrection from which the whole Body of the animal ſhall ſhoot again, as Plants from their Seeds.

Rilanus, from whom I have borrow'd this paſſage, adds, that the *Rabbies* reckon'd two hundred forty eight bones, and three hundred ſixty five veins or ligaments in a man's body. Thoſe that underſtand Anatomy will langh at this, but as little skill as theſe Doctors ſhow in this Science, 'tis probable that they were not much better verſt in it, in the time of *Solomon*, or thoſe *Ægyptian* Kings, whom we mention in the beginning of this Chapter. Their Superſtition was no leſs then, than when the Rabbies flouriſh'd, who palm'd an infinite number of Fables upon the world, as the account we have given of the Phyſick of theſe ancient times ſufficiently teſtifies.

THE

THE HISTORY OF Physick.

PART I.

BOOK II.

By Mr. *BROWN*.

CHAP I.

Of what happen'd to this Art from the time of the Trojan *War, to that of* Peloponnesus.

WE have hitherto set down almost every thing, that the earliest times of antiquity furnish us with, relating to Physick. If the Reader is surpriz'd to see the account so uncertain and mixt with Fables, to the time of the *Trojan* War,

War, he will have more reason to be so, when he is inform'd that even after this period, if we may believe *Pliny*, (a) *Physick lay buried in a most profound darkness, till the* Peloponnesian *War broke out, when* Hippocrates *as it were reviv'd it, and brought it to light.*

'Tis at least the space of seven hundred years, from the first of these Wars down to the second. *Celsus* does not descend altogether so low as *Pliny*; but we want only about fourscore years, which distance of time there is between *Pythagoras* and *Hippocrates*, the first having liv'd in the lxth *Olympiad*, and the second in the lxxxth. Behold now after what manner he speaks of the latter.

(a) Sequentia ejus, (Medicina a Trojanis temporibus) mirum dictu, in nocte densissimâ latuere, usq; ad Peloponnesiacum bellum. Tunc eam in lucem revocavit Hippocrates. lib. 19. Cap. 1.

(b) Cels. Præfat.

(b) After those whom I have mentioned (that is to say, the Sons of *Æsculapius*) there was no person of reputation that practis'd Physick, till such time as men began to apply themselves more earnestly to the study of learning, which being as prejudicial to the body, as it is serviceable to the mind, it so fell out, that those who pursu'd it with the greatest application, having destroy'd their health with the perpetual Meditations, and Watchings, had more occasion for Physick than other Men. For this reason the science of healing Maladies was at first consider'd as a branch of Philosophy, so that we may justly affirm that Physick and Philosophy were born together. This is the true cause why we find several of the ancient Philosophers very well skill'd in Physick, among whom we may reckon *Pythagoras*, *Empedocles*, and *Democritus*, as the most considerable.

What this Author says here, *viz.* that Physick and Philosophy began together, is only pursuant to what he had advanc'd before, and we have already observ'd, *that all the* Physick of the Sons of *Esculapius* and of their contemporaries, wholly consisted in healing of wounds.

If

If we muſt aſſign a reaſon for this great Vacuum which theſe Authors remark to have happen'd here in the Hiſtory of Phyſick, we may ſay that the knowledge of thoſe that practic'd it during this interval, being ſhut up within the narrow bounds of Empiriciſm, men were content with knowing a few Remedies, which experience had ſhown to be proper for certain Diſeaſes, without reaſoning either upon the cauſe of the illneſs, or the operation of the remedies, ſo that theſe remedies being handed down from Father to Son, and never going out of the Family, there was no neceſſity to write upon this ſubject.

This being ſuppoſed, we are not to wonder that ſince theſe Phyſicians did not make themſelves known by their writings, which is one of the ſureſt ways of preſerving our memories, their names are buried in oblivion. Another reaſon, no leſs forcible than the former, is this, that thoſe who ſucceeded *Æſculapius* and his Son, how great ſoever their skill and experience might be, lived in a fabulous age, and having no opportunity to aſſiſt at ſo celebrated a Siege as that of *Troy*, they wanted a *Homer* to immortalize their names.

Vixere fortes ante Agamemnona
Multi, &c.

One might however have expected that the Hiſtorians wou'd have done what we cou'd not hope from the Poets, but the Hiſtory of theſe times is generally ſo confus'd and defective, that the Phyſicians are not the only perſons that have reaſon to complain of it. We don't certainly know when *Homer* liv'd, but much leſs the place where he was born.

Therefore tho we ſhou'd allow with *Celſus*, that during this ſpace of time, there was no Phyſicians of any note, whoſe memory is preſerv'd down to us, we ought not to impute it to them,

but

but to the Age wherein they lived, and it does not follow that Medicine was not cultivated before his time, whom he ſuppoſes to be the reſtorer of it.

Iſidore of *Sevil* more clearly diſcuſſes this queſtion. *Apollo* paſſes among the *Greeks*, ſays he, for the author and inventor of Phyſick. His Son *Æſculapius* improv'd this Art, or at leaſt had the reputation of doing it, but being kill'd by a Thunderbolt, 'tis ſaid that ever ſince that Phyſick was forbidden, and that the art periſh'd at the ſame moment with its Author; having been conceal'd or bury'd for almoſt 500 years, till the Reign of *Artaxerxes* King of *Perſia*, when *Hippocrates* the Son of *Aſclepius* of the Iſle of *Co*, diſcover'd it again to the world.

If we were to believe the account this Author gives us, the reaſon of the interruption of Phyſick is evident enough. After *Eſculapius*'s death, no mention was made of this Art till the time of *Hippocrates*; but in all appearance he was but ill inform'd of what happen'd during that period he ſets down, as he was of the true name of the Father of *Hippocrates*, whom he calls *Aſclepius* by a groſs miſtake, imagining, I ſuppoſe, that he was call'd *Aſclepiades*, by the ſame Analogy that *Homer* calls *Achilles Peleiades*, becauſe *Hippocrates* was the Son of *Aſclepius*, juſt as *Achilles* was of *Peleus*: Whereas in truth, the name of *Aſclepiades* belong'd in common to all the poſterity of *Eſculapius*, whom the *Greeks* call *Aſclepius*. What *Iſidore* adds immediately after, about the three Sects of Phyſick, is argument enough that he had taken no great pains to inform himſelf ſufficiently in this matter.

CHAP.

CHAP. II.

Of the Aſclepiadæ, *and the Schools which they erected.*

THe deſcendants of *Æſculapius*, who are call'd *Aſclepiadæ*, have been believed to preſerve this Art in their family without interruption. We ſhould be able to ſay ſomething more particularly to this point, if the writings of *Eratoſthenes*, *Pherecides*, *Apollodorus*, *Arius* of *Tarſus*, and *Polyanthus* of *Cyrene* were now extant, who took care to compoſe the hiſtory of theſe Succeſſors of *Eſculapius*. But altho the Works of theſe Authors are loſt, yet the names of ſome of the *Aſclepiadæ* are ſtill preſerv'd, as appears by the liſt of the predeceſſors of *Hippocrates*, who call'd himſelf the ſeventeenth in order of deſcent from *Eſculapius*.

(*a*) The Genealogy of this Phyſician is ſtill remaining in the following manner. *Hippocrates*, of whom we ſhall ſpeak hereafter, was the Son of *Heraclides*, who was the Son of another *Hippocrates*, the Son of *Gnoſidicus*; the Son of *Nebrus*; the Son of *Soſtratus* the third; the Son of *Theodore* the ſecond; the Son of *Criſamis* the ſecond; the Son of *Loſtratus* the ſecond; the Son of *Theodore* the firſt; the Son of *Criſamis* the firſt Son of *Cleomitides*; the Son of *Dardanus*; the Son of *Soſtratus* the firſt; the Son of *Hippolochus*; the Son of *Podalirius*; the Son of *Eſculapius*. *Stephanus Byzantinus* beſtows two Sons more upon *Gnoſidicus*, beſides him already mention'd; the firſt of theſe two was call'd *Ænius*, and the ſecond *Podalirius*.

(*a*) Epiſt. Hippocrati ad Artaxerxem.

It may be ſaid, perhaps, that this Genealogy is fabulous; but ſuppoſing ſome miſtake or interpolation in this ſucceſſion of the *Aſclepiadæ*, 'tis at leaſt certain that there were ſeveral branches of the Family of *Eſculapius*, beſides that

that from which *Hippocrates* was descended, which latter was distinguish'd by the surname of *Asclepiadæ Nebrides*, which was given it for the sake of one *Nebrus*, who was very famous for his great skill in Physick, and to whom the Priestess of *Apollo* gave a very advantageous character, according to the Author's observation, whom we cited last. We shall take occasion to say something hereafter of *Gnosidicus*, *Heraclides*, and the other *Hippocrates*, in the following Book. As for those that came before them, we ingenuously own that we know nothing of them.

CHAP. III.

Of the several branches of the Asclepiadæ, *and the three different Schools which they erected.*

AS we have already observ'd, there were other branches of the *Asclepiadæ*, that were dispersed in several places. (*a*) We find mention of three celebrated Schools erected by them; the first was that of *Rhodes*, which happen'd to fail first by the failing of this branch of the Successors of *Esculapius*, which seems to have fallen out a long while before *Hippocrates*, since he does not speak of it, as he does of that of *Cnidus*, which was the third, and that of *Co* the second. These two last flourished at the same time as as the School of *Italy*, wherein were those Philosopher-Physicians of whom *Celsus* speaks, altho the *Grecian* Schools were more ancient. These three Schools, that were the only ones that made any figure, by a Spirit of Emulation perpetually contended among themselves, who shou d make the greatest progress in Physick. However;

(*a*) Galen. me. thod. med. lib. 1.

ever, *Galen* aſſigns the firſt place to that of *Co*, ſince it produc'd the greateſt number of excellent diſciples; that of *Cnidus* held the ſecond rank, and that of *Italy* the third.

Herodotus alſo makes mention of a School of Phyſicians that was in *Cyrene*, where, as we have taken notice already, there was a Temple of *Eſculapius*, whoſe worſhip was different from that of the *Grecians*. From whence it may be conjectur'd, that there were likewiſe *Aſclepiada* of another ſort.

The ſame (*a*) Hiſtorian mentions likewiſe another School of Phyſick, that was at *Crotona*, the Country of *Democedes* a famous Phyſician, contemporary with *Pythagoras*, which Phyſician, as *Herodotus* informs us, being ejected out of his City, by the ſeverity of his Father *Calliphon*, came firſt to *Ægina*, and afterwards to *Athens*, where he liv'd in great repute. From thence he went to *Samos*, where he had an opportunity to heal *Polycrates*, the King of that Iſland of a troubleſom diſtemper, which was worth him two talents of Gold. Some time after this, being taken priſoner by the *Perſians*, he conceal'd his profeſſion, but upon a diſcovery was oblig'd to undertake the cure of *Darius* who had diſlocated his Foot, and of his Queen *Atoſſa*, who had a Cancer in her Breaſt. This Hiſtorian adds, that *Democedes* ſucceeding in theſe two cures, obtain'd ſo great a reputation with the King, that he made him dine at his own Table; however he cou'd not be induc'd to take up his abode there, for finding an opportunity to return to *Greece*, under the diſguiſe of a Spy, he perform'd it accordingly, deſpiſing all the Honours that were ſhown him in *Perſia*, and putting a trick upon thoſe that had given him this Commiſſion. After this he married, and took to Wife a Daughter of the famous *Milo* his Countryman.

(*a*) lib. 3.

CHAP.

CHAP. IV.

Of the School of Cnidus *in particular.*

WE know no other particulars of the Physick of *Democedes*, nor of that of *Crotona*. Neither have we better Memoirs of the School of *Rhodes*. As for that of *Cnidus*, we may judge of the method of was followed there by some fragments still extant in *Hippocrates*. (*a*) *Those*, says this Author, *who compiled the* Cnidian *Sentences or Observations, have exactly observ'd all the Symptoms of every distemper*, and how some of them took them: in a word, all that any person, who knows nothing of Physick, wou'd write after he had inform'd himself by the Sick of all that they had suffer'd. *But*, continues he, *they have forgot* the greatest part of those things which a Physician ought to know without hearing the relation of the sick party.

(*a*) De ratione virtutis in acutis lib. 1.

The same Author has likewise observ'd, that the *Cnidians* used very few Medicaments, and that *Elaterium*, (which is a Purgative made of the juice of a wild Cucumber) Milk and Whey, were in a manner all the Med'cines they used.

We may inferr from what *Hippocrates* has said in this place, first that these Physicians contented themselves to make an exact ennumeration or description of the accidents that attend a distemper, without reasoning upon the *causes*, and tying themselves to the *prognostics*. In the second place we may gather that they us'd but a very small number of remedies, which themselves, and their predecessors had try'd. These two remarks are enough to let us see, that the *Cnidians* were purely *Empirics*, or at least that their chief perfection was not that of exact reasoning.

They

They departed the fartheſt from this method, when they ventur'd to compare diſeaſes, or remedies together, which by them was call'd *Analogiſm. The* Cnidians, ſays Galen, *us'd to cure thoſe that had an abſceſs in their lungs, after this manner. Having obſerv'd that a Cough threw up all that lay upon the lungs*, they drew out the tongues of thoſe that were troubl'd with the above mention'd diſtemper, and endeavour'd to pour ſome drops of water down the *aſpera arteria*, on purpoſe to raiſe a violent Cough by theſe means, which wou'd make them diſcharge all the purulent matter in their Cheſt.

CHAP. V.

Of the Phyſicians of Cos. *Reflexions upon their Phyſick, and that of the* Cnidians.

AS for what relates to the Phyſitians of *Cos*, we may likewiſe aſſert, that if the *Coan prenotions*, that are to be fouud among the works of *Hippocrates*, are nothing but a collection of the Practitioners of *Cos*, as ſeveral perſons have believ'd, that they were none of the niceſt reaſoners, nay, we may ſay, that they did not take the leaſt care to give an account of their *Prognoſtics*.

From what has been ſaid it will appear, that it is not altogether true that *Pliny* and *Celſus* have advanc'd, *viz.* that we meet with nothing of the hiſtory of Phyſick in ſo long an interval, but much leſs that Phyſick and Philoſophy began together, as the latter aſſerts, unleſs he is to be underſtood about *Rational Phyſick*, that is to ſay, about that which is peculiarly employ'd in *finding out the hidden cauſes of diſ-*

eaſes, and aſſigning reaſons for the operation of remedies; for 'tis certain, that this latter could not begin but with the ſtudy of Learning and the Sciences. It will be objected to me without queſtion, that I have here forgotten to ſpeak of a thing, for which the *Aſclepiadæ* deſerv'd moſt reputation, and which overthrows all that I have ſaid about their manner of practice, which I maintain'd to be almoſt wholly empirical, *viz.* of their paſſing in the World for great Anatomiſts. 'Tis certain that *Galen* is of this opinion. *At that time*, ſays he, *that Phyſick*, was wholly confin'd within the family of the *Aſclepiadæ*, the Fathers taught their Children Anatomy, and accuſtom'd them from their infancy to diſſect Animals, ſo that this being handed down from Father to Son, it was needleſs to ſet down in writing, how every thing was done, ſince it was full as impoſſible for them to forget this, as the Alphabet which they learnt at the ſame time.

Several other paſſages we meet in this Author, by which we may ſee, that he really believ'd that the *Aſclepiadæ* were perfectly well skill'd in Anatomy. But we may confront the authority of this Phyſician with that of the ancient Commentator upon *Plato*, who expreſsly ſays that the Philoſopher *Alcmæon*, of whom we ſhall have occaſion to talk in the following Chapter was the firſt that diſſected any Animal; which deſtroys all that *Galen* has advanc'd about the *Aſclepiadæ*, at leaſt thoſe of them that preceeded *Alcmæon*, with whom alone we are concern'd, here for as for thoſe that follow'd him, they were either contemporaries with *Hippocrates*, or elſe came after him.

Tho we were deſtitute of the teſtimony of this Author, yet by the little progreſs, that was made in Anatony even in the time of *Hippocrates* himſelf, it ſeems at leaſt probable, that men had examin'd the bodies of Animals but very ſuperficially, which is remote enough from what

Galen

Galen aſſerts, that Anatomy was in its perfection in the time of the *Aſclepiadæ*. And as for what he adds about a certain interval, which he pretends to have been between the moſt antient *Aſclepiadæ* and *Hippocrates*, during which he wou'd needs perſwade us that Anatomy was neglected, the Reader will find in the Chapter of *Eraſiſtratus*, what judgment he is to paſs upon that matter.

I wou'd not be ſuppos'd to affirm, that the *Aſclepiadæ* had no manner of knowledge of the parts of bodies. It wou'd be a great abſurdity to maintain it, for without this knowledge they cou'd neither practice Phyſick in general, nor Chirurgery in particular. Without doubt they knew very well, as for inſtance, the Bones, their Scituation, Figure, Articulation, and all that depends upon them; for otherwiſe they cou'd not have ſet them when they were broken or diſlocated. Neither cou'd they be ignorant of the Scituation of the moſt conſiderable Veſſels. It is likewiſe neceſſary, that they ſhou'd underſtand where the Veins and Arteries lye, becauſe they open'd and burnt them continually; for we have already obſerv'd in the Chapter of *Podalirius*, that theſe operations were very common even in the firſt age of Phyſick. Beſides, it was highly requiſite, that they ſhou'd very well know the places where the profoundeſt Veſſels meet, to avoid the loſs of blood, when they made any inciſions, or when they cut off any of the members. In ſhort, they were oblig'd to know ſeveral places, where there were *Tendons* and *Ligaments*, and ſome conſiderable *Nerves*; altho they confounded theſe three different parts, and knew very little of the laſt, as we ſhall ſhow hereafter. Beſides this, they knew ſomething in general of the chief Inteſtins, as the *Stomach*, the *Guts*, the *Liver*, the *Spleen*, the *Kidneys*, the *Bladder*, the *Matrix*, the *Diaphragm*, the *Heart*, the *Lungs*, the *Brain*; as well as the moſt ſenſible humours, ſuch as the

Blood, *Cholar*, *Melancholy*, *Flegm*, the *Serosities*, or *Waters*, and all the different sort of excrements that proceed from several parts of our body.

It appears at first Sight, that the *Asclepiadæ*, cou'd not know all this without being *Anatomists*, or at least without having *dissected* Animals; but 'tis easy to demonstrate, that they might attain to the knowledge of these things without it. The first and most familiar instruction they had came from their *Butchers*, and their *Sacrifices*, and as for what relates to to a *human body* in particular, they were glad of any opportunity to instruct themselves, when they found any bones in the Fields, that were stript of the Flesh either by Beasts, or the length of time, that these bodies had been expos'd to the air, or when they found in some by places the carcass of some unfortunate Traveller, that had been murder'd by Robbers, or the bodies of Soldiers, that died of the great wounds of they receiv'd in Battel. They consider'd them without giving themselves the trouble to make any other Preparation, besides what they found ready made to their hands, and took no notice of that scruple, which forbad them to touch any dead body which they found by accident. This was so great a scruple among the Ancients, that it appears from a passage in *Aristotle*, which we shall cite hereafter, that in his time there was no dissection of human bodies. Now this Philosopher liv'd above fourscore years after *Hippocrates*. Tis true indeed, that the *Egyptians*, as we have already taken notice, having been accustomed of old to embalm dead bodies, were furnish'd by this means with an opportunity to know the true disposition of some parts of the body, which they must needs lay open, when they separated them from others to preserve the rest; and it might so happen, that the *Asclepiadæ* reapt some advantage by these discoveries of the *Egyptians*, but as the chief intention of the latter was the preserving of Bodies, so they scarce

ſcarce proceeded much farther, than it was neceſſary for them to go on with their deſign.

I have thus recounted the ſeveral means by which theſe ancient Phyſicians diſcover'd the ſtructure of bodies after the Death of the animal; but the beſt School they had, and indeed that which inſtructed them better than any of the reſt, was the *Practice of their Profeſſion*, which daily gave them an opportunity, to ſee in living bodies what they were not able to diſcover in the dead, when they dreſs'd *Wounds*, *Ulcers*, *Tumours*, *Fractures*, *Diſlocations*, and perform'd other Chyrurgical operations. And as Phyſick was preſerv'd in the Family of the *Aſclepiadæ* for ſeveral Ages, where it paſs'd from Father to Son, ſo the traditions and obſervations of their Fathers and Anceſtors ſupply'd the want of experience in each particular man. This laſt opportuniry joyn'd with the former, has made ſeveral Phyſicians, who liv'd a long while after them, and of whom we ſhall make mention hereafter, to call it *an eaſie* and natural, tho a long way, to gain the knowledge of the humane *Body*: maintaining, that this way alone was ſufficient for practice. We ſhall find in the Fifth Book, what were the reaſons that induc'd them to this, as likewiſe what other Phyſicians had to ſay upon this occaſion.

CHAP. VI.

Of those Physicians that were Philosophers, *and first of* Pythagoras, *and* Xamolxis *his Slave.*

HItherto, as we have observ'd, it does not appear that Reason had been very much consulted in Physick, the whole knowledge of which Art seems to have totally consisted in discerning and knowing Diseases rather by their *signs* than by their *causes*, and using a few simple Medicaments, that were almost all taken from Herbs, or the practice of some *magical* or *superstitious* Remedies. The Philosophers were the first that interloping in this Art, at the same time introduc'd the fashion of *reasoning* into it. These Gentlemen added to it that part which is call'd Physiology, and considers a humane body, which is the subject of Physick, such as it is in its natural state, and endeavours to assign reasons for its functions and operations, in examining the parts thereof, and all that belongs to it, by *Anatomy*, and the principles of *Physick*. Not that it appears by any of their writings, or by the Titles of their Books that they had ever been what we call *Practitioners*. *Empedocles*, of whom we shall talk hereafter, is the only man among them who is reported to have perform'd a cure. All the rest appear to have devoted themselves rather to the Theory than Practice of Physick.

Pythagoras, who liv'd about the lx *Olympiad*, and founded the *Italick* School, is the most ancient we know of those that began to take this Art into their consideration. This Philosopher neglected no means nor opportunity to render his

his knowledge univerſal. With this deſign he travell'd into *Egypt*, which was the Country of Arts and Sciences, and learnt all their curioſities. Tis very probable he borrow'd all the knowledge he had in Phyſick from thence, of which we have nothing remaining but a few ſmall fragments, which however ſufficiently diſcover a Spirit of ſuperſtition ſo remarkable in the preceeding Phyſicians, as we have already obſerv'd, that which relates to Phyſiology being very inconſiderable. (*a*) He believ'd that *at the time of Conception, a certain ſubſtance deſcended from the Brain, which contain'd a warm vapour, from whence the Soul and all the Senſes derived their original, while the Fleſh, the Nerves, or Tendons, the Bones, the Hair, and all the Body in general, was made of the Blood, and other Humours that meet in the Matrix.* He added, that the Body of the Infant was formed, and became ſolid in forty days; but that eleven, or nine, or more generally, ten months according to the rules of *harmony*, were requiſite to make him intirely compleat; that all that happen'd to him during the whole courſe of his life, was then regulated, and that he carry'd it along with him in a Series or Chain, proportion'd to the Laws of the ſame harmony abovemention'd, every thing falling out afterwards neceſſarily in its own time. At the end of this Chapter we ſhall examine what he meant by this. He likewiſe aſſerted, that the Veins, the Arteries, the Nerves, are the cords of the Soul. According to him the Soul ſpreads itſelf from the Heart to the Brain, and that part of it which is in the Heart, is the ſame from whence the paſſions proceed, whereas Reaſon and the Underſtanding reſide in the Brain. This opinion, which belongs in common to him and the ſacred Writers, perhaps came firſt from the *Caldeans*, with whom he had convers'd.

(*a*) Diogen. Laert. Hiſt. Philoſ. Galen.

As for the *cauſes of Diſtempers*, he had learnt without queſtion all that was believ'd concern-

ing them in the ſame School, and in that of the Magicians, whom he had likewiſe conſulted. *The Air*, ſaid he, is all fill'd with Souls, or Demons and Heroes, that ſend dreams, and ſigns, and diſeaſes to men, and even to beaſts, and 'tis for theſe Demons or Spirits for whom (*b*) luſtrations and expiations are perform'd; and in ſhort, all that the Southſayers and men of the like profeſſion do upon theſe occaſions.

(*b*) *See the Chapt. of* Melampus *and* Polyidus.

From the ſame place he has borrow'd all that he has written concerning the *Magical virtues of Plants*, of which he compos'd a Book, which ſome aſcribe to a Phyſician, whoſe name was *Cleemporus*. As for what regards their *natural qualities*, *Pliny* only informs us that *Pythagoras* had a particular eſteem for *Cabbage*. We ſhall ſee hereafter that he was not the only man among the Ancients that ſet a value upon this Herb, and looked upon it as a good remedy in caſe of ſeveral diſtempers.

There are ſtill remaining ſome precepts which he gave, relating to a man's managing of himſelf to preſerve his health. He ſaid, that a man ought to accuſtom himſelf to the moſt ſimple diet, and that which may be had in all places. For this reaſon he wou'd eat no fleſh, and liv'd only upon *Herbs* and *Water*. He likewiſe prohibited the eating of *Beans*, either becauſe they make the blood groſs, or for ſome other myſterious reaſons mention'd by the Ancients. Living after this manner, it was an eaſie matter for him to follow the advice which he gave, *viz.* not to have any thing to do with women, but when we have a mind to become weak. Laſtly, it was a ſaying of his, that a man ought never to be immoderate in any thing that relates either to buſineſs or nouriſhment.

He makes *health* to conſiſt in a ſort of harmony, but does not deſcend into the particulars of it. He ſaid the ſame thing of virtue, of all that

that is Good in whatsoever respect, and of God himself, so by this harmony he meant the *relation* or *just proportion*, which all parts ought to have together, or the *natural order* of all things. But what has been said already of this same harmony which *Pythagoras* observ'd in order of things that happen to every individual man in his life time, makes it credible that there was some greater mystery conceal'd within.

This mystery, perhaps, might be much of the same nature with that which this Philosopher found out in *numbers*, each of which, according to him, have somewhat remarkable in them, some of them being a great deal more perfect than others. The odd numbers, for instance, were more considerable, and had more force in them than the *even* numbers; the first representing the Male, and the second the Female. But the number of *seven* was the most perfect of all.

The Reader may find in (*c*) *Macrobius*, and (*d*) *Aulus Gellius*, wherein this perfection consists. To this opinion chiefly is owing the Doctrine of *Climacteric* years, the discovery whereof is attributed to the *Caldeans*, from whom *Pythagoras* perhaps borrow'd them. Each *seventh* year of a man's life is call'd by this name, and 'tis the receiv'd opinion that at this time a man runs the greatest risque in relation to his life, or health, or what they call the goods of fortune, by reason of the alterations and changes that happen at these years.

(*c*) Lib. Cap. 6.

(*d*) Lib. 2 C. 10. Pericula quoq; vitæ, fortunarumq; hominum, quæ climacteras Chaldæi appellant, gravissima quæq; sieri affirmat (Aristides Samius) septenariis. Ibid c. 4.

(*e*) Upon the same opinion, according to *Celsus*, is founded the belief of some Physicians about the force of the *seventh* number in diseases, and the difference they made between odd and even days, as we shall see hereafter.

(*e*) Lib. 3 C. 4.

Those that have said that *Pythagoras* left nothing behind him in writing, and that all

we

we know of his opinions is only taken out of the Books of his diſciples, may perhaps deny that this Philoſopher maintain'd ſuch aſſertions. (f) *Galen*, who is of opinion for other reaſons than thoſe that are drawn from the force of numbers conſider'd in themſelves, that a due regard ought to be had of the *numerus Septenarius*, and even, and odd days, ſeems to queſtion whether *Pythagoras* held that opinion. *'Tis ſo eaſy*, ſays he, *to diſcover the abſurdity and vanity of what is pretended concerning the virtue of numbers*, that it is ſtrange how *Pythagoras*, ſo diſcreet and wiſe a man, cou d attribute ſo much *power to numbers*. This Philoſopher had time to examine them, and to admire the reſult of their combinations, ſince Hiſtory reports him to have been well vers'd in Arithmetick and Geometry, but theſe Sciences ought rather to have given him an averſion for ſuch wretched trifles.

(f) De dieb. decretor. lib 3. cap. 8. &c.

Zamolxis, whom the *Getæ* ador'd as a God, is generally ſaid to have been a Slave of *Pythagoras*, altho others ſuppoſe him to have been much more antient. He paſſes for one that had great skill in Phyſick, but all the particulars we know of him, are that he us'd to ſay, that a man cou'd not heal the eyes without healing the head, nor the head without the reſt of the body, nor the body without the ſoul, and he pretended the that *Greek* Philoſophers being ignorant of this Maxim, for that very reaſon fail'd in the cure of moſt diſeaſes. The remedy that he us'd to heal or cure the Soul, was that of *Enchantments*, not ſuch as *Eſculapius* us'd, if we may take *Plato*'s word for it. *The Enchantments which* Xamolxis *meant*, ſays this Philoſopher, *were nothing elſe but virtuous diſcourſes and converſations, which*, as he adds, *produce wiſdom in the Soul, and that being once acquir'd, 'tis an eaſy matter to procure health to the head and to the reſt of the body*. But by what ſome (g) others have written concerning the means which *Xamolxis* us'd to make himſelf paſs for a God, we may

(g) Herodotus and Strabo.

find

find, that he was capable of using *Enchantments*, even in the proper and common ſenſe.

CHAP VII.

Empedocles, Alcmæon, Epicharmus, *and* Eudoxus, *the Diſciples or Followers of* Pythagoras.

Empedocles was one of the moſt celebrated diſciples of *Pythagoras*. 'Tis believ'd that like his Maſter, he joyn'd *Magic* to Phyſick: or that his Phyſick was *Magical*. But in ſome places he lets us ſee that ſometimes at leaſt he applies himſelf to natural agents, where he tells us, that the Peſtilence and Famine that ravag'd *Sicily* his native Country ſo often, are occaſion'd by a South wind, which finding a paſſage through certain holes in the mountains, made great deſtruction in the plains: So he adviſ'd them to ſtop up theſe holes, after which the Country was free from theſe two cruel perſecutors. He gave another teſtimony of his great knowledge, in remedying the ſtench of a river that infected the air in a certain Province, which he brought about by digging Canals, by which he brought two other rivers into the bed of the firſt.

If this Philoſopher got ſo much reputation by theſe Contrivances, he was no leſs famous for the extraordinary cures he perform'd. *Diogenes Laertius* tells us, that he was particularly admir'd for healing a woman, who was look'd upon to be dead, finding it was occaſion'd by a ſuffocation of the *Uterus*. He nam'd this malady from a *Greek* word, which ſignifies *without reſpiration*. He pretended that one might live in ſuch a condition the ſpace of thirty days. He gave out that he had infallible remedies for

all

all ſorts of diſeaſes, and for old age, nay that he was able to raiſe the dead.

He had a very ſingular opinion about the manner of the formation of Animals. (a) He believ'd that ſome parts of their bodies were contain'd in the ſeed of the male, and others in that of the female, and that the Venereal appetite in both Sexes proceeds from this deſire that the diſunited and ſeparated parts have to be rejoyn'd.

(a) Galen. de Semin. lib 2. Cap. 3.

As for (b) *Reſpiration*, he ſuppos'd it to be perform'd after this manner. *As ſoon* as the humidity, which at the beginning of the formation of the Fœtus was very plentiful, begins to leſſen, the air ſucceeds it, inſinuates it ſelf through the pores, after which the natural heat endeavouring to get looſe, it caſts the air without, and when the heat re-enters, the air follows it again. *The firſt*, continues he, *is call'd inſpiration*, and the ſecond expiration. The Fœtus or Infant in the mothers womb, according to him, has the uſe of reſpiration.

(b) Id. de Hiſt. Philoſoph.

Hearing is perform'd by the means of the air, that ſtrikes the interiour part of the ear, which winding in the form of a Cockle-ſhell, and being joyn'd to the higheſt part of the body like a little Bell, diſcerns all the impulſions of the air that enter into it.

The *Fleſh* is compos'd of an equal proportion of each of the four *Elements*; the *Nerves* of *fire*, *earth*, and two parts of *water*; the *Nails* are made of Nerves condens'd by the contact of the air. The *Bones* ſeem to be compos'd of equal parts of water and earth, but for all this they were made of the four Elements, among which the water and earth were predominant. *Sweat* and *Tears* proceed from the thinner particles of blood

The *Seeds* of Plants are as it were their *Eggs*, which fall from them when they are ripe.

Empedocles writ concerning Phyſick in Verſe, and compos'd ſix thouſand Verſes upon this ar-

argument. He had ſo great an eſteem for this art, that he pretended that Phyſicians (to whom he joyn'd Southſayers and Poets) had much the preheminence before other men, and came near the immortal Gods. He had a diſciple call'd *Pauſanias*, who was likewiſe a Phyſician.

Empedocles was born at *Agrigentum*, a City of *Sicily*, and according to *Diogenes Laertius*, flouriſh'd about the 84th *Olympiad*. *Suidas* pretends that he follow'd the profeſſion of a Sophiſt at *Athens*. His death was extraordinary. Some ſay, that being deſirous to examine the fire of *Ætna* with too much curioſity, he came ſo near that he was conſumed by them. Others have affirm'd that this was an effect of his vanity, and that he was ambitious of dying thus, that diſappearing all of a ſudden, he might be taken for a God.

Alcmæon, another diſciple of *Pythagoras*, was of *Crotona*; he particularly apply'd himſelf to the ſtudy of Phyſick. His name deſerves to be preſerv'd to all poſterity, if what a (*c*) Commentator upon *Plato* tells of him be true, *viz.* that he was the firſt that *anatomiz'd* Animals, to inſtruct himſelf in the ſeveral parts of their bodies.

(*c*) Chalcidius in Platonis Timæum.

The Reader will be ſurpriz'd that it was ſo long before Anatomy was introduc'd into Phyſick, and will hardly conceive how they came to beſtow the name of Phyſicians, or even of Chyrurgeons, upon men that underſtood nothing of it. But this wonder will vaniſh, when he conſiders that I have already ſaid upon this ſubject in the Chapt. of the *Aſclepiadæ*.

As *Alcmæon*'s Writings have had the ill fate to be deſtroy'd by time, we know but little of his Anatomy, but what we find in *Galen*, which indeed more properly belongs to Phyſiology. He ſuppos'd that the *Hearing* was perform'd by the ear, being hollow within, as we find all hollow places reſound when the

the voice penetrates them. As for *Smelling*, he pretended that the Soul, whose chief seat, according to him, was in the brain, receiv'd all odours by attracting them in respiration. He imagin'd that the *Tongue* distinguish'd tastes by its humidity, by its moderate heat, and its softness. The *Seed*, according to him, was a particle of the brain. The Fœtus was nourish'd in the womb by drawing nourishment on all sides of its Body, which is like a Spunge.

Health, according to its Hypothesis, depends upon the equal mixture of heat, dryness, cold, and moisture, nay, even of sweet and bitter, and other things. On the other hand, diseases arise when one of these predominates over the rest, and by that means destroys their union and society.

Epicharmus of the Isle of *Cos*, was likewise a hearer of *Pythagoras*. He writ of natural Philosophy and Physick, and is frequently quoted by *Pliny*, when he describes the virtues of any simple. (*d*) 'Tis reported, that his Writings are still to be seen in the *Vatican* Library.

(*d*) Tiraquell. de Nobilitate cap. 31.

Eudoxus receiv'd his instruction from *Archytas*, a famous *Pythagorean*. He liv'd somewhat later than the above-mention'd. (*e*) We shall have occasion to speak of him hereafter.

(*e*) *See the Chapt. of* Chrysippus.

CHAP.

CHAP. VIII.

Of Heraclitus, Democritus, *and ſome other Phyſicians that were Philoſophers.*

THe *Pythagorean* Philoſophers were not the only perſons that concern'd themſelves with Phyſick. *Heraclitus* the *Epheſian* (who liv'd in the 69th *Olympiad*, that is to ſay, about the ſame time with *Pythagoras*, and had a Philoſophy peculiar to himſelf) applied himſelf likewiſe to the ſtudy of Phyſick.

Hiſtory informs us, that this Philoſopher, puſhed on by his moroſe auſtere humour, which occaſion'd the report that he always wept, retiring into a ſolitary place to avoid the converſation of mankind, and living only upon water and herbs, fell into a *Dropſy*. This oblig'd him, to repair to inhabited places to find better conveniences of being cur'd; not that he did it to have the advice of the Phyſicians, for inſtead of following their direction, he was in hopes to expoſe their ignorance to the world, by making them witneſſes of the cure which he expected to work upon himſelf.

He once demanded of them in obſcure terms, as his manner, (*a*) *if of rainy weather they cou'd make dry*, which not being underſtood by the Phyſicians, he diſmiſs'd them, and ſhut himſelf up in a Stable, where he cover'd all his body with dung, hoping by that means, to conſume or drain the ſuperfluous moiſture that was in his entrails, but he did not ſucceed in his deſign, for he died of this diſeaſe ſoon after. *Heraclitus*'s aim in putting this queſtion to the Phyſicians, was to inſtruct them that they ought to endeavour to cure diſtempers as God cures

(*a*) Diogenes Laert.

cures those of the great bodies that compose the world, by balancing their inequalities, and setting contraries in opposition one to another. *For*, said he, all things go in our bodies after the same rate as they do in the world; Urine is form'd in the bladder like rain in the second region of the air, and as the rain proceeds from Vapours that arise from the earth, and being condens'd produce clouds, so urine is produc'd from exhalations arising from the aliments that find their passage into the bladder.

Others relate, that *Heraclitus* put this question to the Physicians, *whether it were possible to press the bowels of any one so as to get out all the water that was contain'd in them*, which the Physitians affirming to be impossible, he expos'd himself naked to the Sun, and afterwards manag'd himself in the Stable, as is related above; the consequence of which was, that he was devour'd by Dogs as he lay in the dung, being so weak, that he was not able to help himself. In short, others have deliver'd this story otherwise, and affirm that *Heraclitus* was cur'd of this swelling, and dy'd long after this of another distemper. The most remarkable opinion he held, I mean that relates to Philosophy, was this, that *Fire* was the beginning of all things, that every thing came from *Fire*, and that every thing is done by *Fire*. We shall have occasion hereafter to make some reflections upon this opinion. He is reported to be the author of this Sentence, (*b*) *that there were no such blockheads and fools in the world as Grammarians, except Physicians.*

(*b*) Vide Athenæum.

Democritus was born in the 77th *Olympiad*. He applied himself to Physick, as he did to all other Sciences, and was so desirous to become learn'd, that he spent all his patrimony in travelling to see the most celebrated and famous men abroad. He had been in *Egypt*, *Persia*, *Babylon*, and the *Indies*, where he convers'd with Philosophers, Geometricians, Physicians, Priests, Magicians, and Gymnosophists.

Dioge-

Diogenes Laertius has given us the Titles of ſeveral Books written by *Democritus* concerning Philoſophy in general, and Geometry. He likewiſe compos'd ſome about Phyſick in particular; the firſt is intitul'd *Of the nature of man, or of the Fleſh*, which in all probability is the ſame that we find under the ſame title, among the works of *Hippocrates*. He writ another Treatiſe about *Plagues*, which is cited by *Aul. Gellius* under this title *Of the plague and peſtilential diſeaſes*. A third treated of *Prognoſtics*, a fourth of *Diet*, or the method of regulating nouriſhment; a fifth of the *Cauſes* of diſtempers, and of things that were proper or contrary to the body, by conſidering the time. In ſome other Books he endeavour'd to find out the *cauſes* of *Seeds*, of *Trees*, of *Fruits*, and of *Animals*. There is, in ſhort, another which is intituled (c) *about the Stone*, that is to ſay, according to the Chymiſts *about the Philoſophers Stone*. Some *Greek* Books that treat of Chymiſtry are ſtill remaining, which carry his name, and are manuſcripts in the Library of the *Louvre*. But learn'd men look upon them to be ſpurious, as we ſhall ſee more largely hereafter.

(c) περὶ τῆς λίθου. *See the Chapter of* Theophratius, lib. 4.

Pliny likewiſe cites in abundance of places *Democritus*'s Books concerning *Plants*, in which he ſeems to have principally conſider'd their *Magical* or *Supernatural* Virtues. *Democritus*, ſays this Author, *who was more devoted to the* Magicians than any one ſince *Pythagoras*, relates more incredible and monſtrous Stories, than even he did. The Reader may conſult the 17th Chapter of the 24th Book of *Pliny*, to ſee more of this. Among other things we may find there a remedy or compoſition *to have fine Children*. This compoſition is made of *Pine-apples* bruis'd with *honey*, *myrrh*, *ſaffron*, and *palm-tree wine*, adding to this a drug, or ſimple, call'd by him *Theombrotion*, and *milk*. According to this Author's direction a man muſt drink of this immediately before he goes to his Wife,

and she likewise must drink of it as soon as she is delivered, and all the while she suckles her Child.

(d) Αἰσχυνομένη. *Pliny* speaks in the same place of an herb, which *Democritus* call'd by a *Greek* name, that signifies (d) *bashful*, and contracts its leaves when a man touches it. *Throphrastus* likewise makes mention of this plant, which is the same with what we now call the sensitive plant, which is very well well known. If there was no more superstition or Magick in the other places of *Democritus* than there is in this, *Pliny* wrong'd him when he accus'd him of it. But 'tis evident from what this Author adds, that the Books of *Democritus* were full of these trifles, and *Tatian* a Christian Rhetorician, and disciple of *Justin Martyr*, has likewise observ'd, that *Democritus* writ nothing but fabulous stuff.

(e) Lib. 11. cap. 3. (e) *Columella* cites two Books of *Democritus*, one of which was intitul'd *of Agriculture*, and the other *of things that have an Antipathy to one another*. One may judge of the contents of this latter Book by the following citation. Democritus, says Columella, *affirms that Caterpillars and other insects that destroy the greens in gardens, dye immediately if a woman that has her menses walks two or three turns over the beds, with her feet bare, and hair disheveled.* But it must be observ'd that the same *Columella* (f) elsewhere tells us, that the Books, that in his time were attributed to *Democritus*, were written by one *Dolus* or *Bolus Mendesius*, an *Egyptian*, and who perhaps is the same with him whom (g) *Galen* calls *Horus Mendesius*. (h) *Celius Aurelianus* makes mention of two other Books, that went under *Democritus*'s name, but he look'd upon them to be spurious. One treated of *Convulsive diseases*, and the other of the *Elephantiasis*. In the former of these Books we meet with a remedy against *madness*, which consisted in a decoction of *Origarum*, that was to be drunk out of a round Cup fashion'd like a Bowl. In the second he ad-

(f) Lib. 7. c. 5.

(g) Lib. 2. c. 7.

(h) Auct. Morb. lib. 3. cap. 14. Tard. lib. 4. c. 1.

adviſes to bleed thoſe that are infected with an *Elephantiaſis*, and give them of a certain herb, which he does not name.

We ſhall conceive a more advantageous Idea of *Democritus*, by what remains to be told of him. The ſame thing in a manner happen'd to this Philoſopher, which befel *Heraclitus*. He retir'd like him to a ſolitary place, that he might be more at liberty, but there was this remarkable difference between them, that whereas the former wept continually at the follies of mankind, the other laught inceſſantly. (*i*) This ſtrange behaviour made his Countrymen of *Abdera* take him for a fool, ſo they ſent to *Hippocrates*, deſiring him to come and cure him. This Phyſician arriving there, found him employ'd in diſſecting of Animals, and enquiring the reaſon of it, he told him, 'twas to diſcover the effect of folly, which he look't upon to be the cauſe of the *bile*. By this *Hippocrates* diſcover'd that the world was exceedingly miſtaken in their opinion of him, and after a long converſation, wherein among other things *Democritus* told him, that the madneſs and folly of Mankind was the cauſe of his perpetual laughter; he took his leave of them very well ſatisfy'd, and aſſur'd the people, that this Philoſopher was ſo far from being a fool, that on the other hand he was the wiſeſt of men.

(*i*) *See the Letters at the end of* Hippocrates's *works.*

(*k*) 'Tis likewiſe reported, that in the preſence of the ſame *Hippocrates*, *Democritus* was able to diſtinguiſh the Milk they brought to him, telling them it was of a black She-goat, which never had but one Kid, and that by only looking upon a certain woman, he knew that ſhe had been deflower'd the night before.

(*k*) Diogen. Laert.

After this interview, theſe two great men entertain'd a very high eſteem for each other, and kept a mutual correſpondence. (*l*) *Ælian* obſerves that *Hippocrates* writ all his Books

(*l*) Var. Hiſt. lib. 4. cap. 20.

in the *Ionic* Language for the sake of *Democritus*, altho that famous Physician was a Native of the Isle of *Co*, where the *Doric* Dialect was in request. If this were true, a man might gather that *Democritus* was born at *Miletus*, as *Laertius* tells us, and not at *Abdera*, since the first of these Cities is in *Ionia*, but the other in *Thrace*.

(m) *Tunc quoq; materiam risus invenit ad omnes Occursus hominum, cujus prudentia monstrat.*

However, (m) *Juvenal* was of opinion that he belong'd rather to *Abdera* than *Miletus*, and from his Birth in so stupid and brutal a Country, makes this reflexion, that great men may be born under the grossest air.

Summos posse viros, & magna exempla daturos.
Vervecum in patria, crassoq; sub aere nasci.
Sid bat curas, nec non & gaudia vulgi,
Interdum & lacrimas cum fortuna ipse minuit.
Manderet laqueum, medium q; ostenderet unguem. Sat. X.

If we may believe *Petronius*, *Democritus* drew juices from all manner of herbs, and spent most of his Life in making experiments upon *Stones* and *Plants*, but perhaps these experiments consider'd the several natural curiosities more, or at least as much as the practice of Physick. What we find in *Seneca*, that *Democritus* had found out the secret to *soften Ivory*, and to make Emeralds of boil'd Flint stones, and whoever considers that they had the trick in former ages, to make a past for the counterfeiting precious Stones, is a sufficient proof of what I have already asserted, or of the use that *Democritus* made of his discoveries.

He likewise believ'd that we were so far from having any signs, by which we cou'd form a certain judgment that a man wou'd shortly dye, that we wanted indications sure enough for a Physician to rely upon that a man was dead. *Celsus* who cites this passage, calls *Democritus*, *Vir jure magni nominis*, a person that had deservedly a great reputation.

This

This Philoſopher died when he was above a hundred years old. (*n*) 'Tis reported of him that being weary of his Life he daily retrench'd ſome part of the food, but his Siſter deſiring him not to dye, till a feſtival which drew nigh was over, that ſhe might not loſe the pleaſure of being at 'em, he commanded ſome hot bread to be brought to him, and liv'd ſeveral days with only ſmelling to it. (*o*) Others ſay it was the ſmell of Honey which produc'd this effect. It has been likewiſe affirm'd that he made himſelf blind, that he might be leſs diſtracted in his meditations. *Tertullian* pretends the reaſon of this was, becauſe he cou'd not behold the Sex without emotion. But 'tis much more probable that he became blind by accident, or by old Age. But after whatſoever manner it happen'd, (*p*) *Cicero* obſerves that this Philoſopher eaſily comforted himſelf for the loſs of his ſight, that if he was not able to diſtinguiſh black from white, yet he cou'd perfectly well diſcern good from bad, juſtice from injuſtice, *&c.* judging himſelf to be happy, tho depriv'd of the pleaſure which the variety of colours affords.

(*n*) Diogen. Laert.

(*o*) Athenæus lib. 2. cap. 7.

(*p*) Queſt. Tuſc. 5.

CHAP. IX.

An explication of some of the Philosophical opinions of Democritus, *which seem not to have been rightly explain'd.*

THis is not a proper place to treat of the opinions of *Democritus*, as they have a respect to Philosophy. But I cannot forbear to explain a passage of *Diogenes Laertius*, and another of *Hesychius Milesius* upon this subject, which may give the Reader some difficulty. *Democritus*, according to the latter of these Authors, suppos'd that *Atomes and a Vacuum* were the principle of all things, and that all the rest depended upon opinion or judgment.

To understand his meaning aright, 'twill be necessary to cite this passage, as it is in the original. Ἔδοξεν δὲ αὐτῷ ἀρχὰς εἶναι τῶν ὅλων, ἄτομον καὶ κενόν. τὰ δὲ ἄλλα πάντα νενομίσθαι, the *Latin* Interpreter has thus translated; *rerum primordia atomos & inane esse censuit, cætera omnia* ex opinione *statui posse dixit*. We meet with the same words in *Diogenes Laertius*, with this difference, that he adds to the end the word δοξάζεσθαι, which is not in the former; τὰ δὲ ἄλλα πάντα νενόμισθαι δοξάζεσθαι, and they are thus Translated, *Cætera omnia legitimum esse opinari*, which either signifies just nothing, or at best must be thus understood, as if the Author when he said that *a man was at liberty to believe what he pleas'd of the rest*, we ought to understand it of what immediately follows, *that there are an infinite number of worlds*, &c.

However, this is not the true meaning of *Democritus*, if we may be determin'd by a certain passage in *Galen*, and 'tis probable that the word

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word δοξάζεσθαι which is ſynonimous to the former, was ſet down to explain it, and crept out of the Margin into the Text. The paſſage I am ſpeaking of will help to explain two other. *Democritus*, as (a) *Galen* informs us, held that his *Atomes*, which were *indiviſible*, *unalterable* bodies, were neither *white*, nor *black*, nor any other *colour*; that they were neither *ſweet* nor *bitter*, nor *hot* nor *cold*; in ſhort, that they participated of no other quality whatever. He added, that the aforeſaid qualities exiſted only *in relation to us that perceiv'd them*, and that they vary'd *according to the different manner that the Atomes met or united themſelves in*, ſo that if we conſider theſe things barely in themſelves, nothing can be ſaid to be *white* or *black*, or *ſweet* or *bitter*, or *cold* or *hot*, but all theſe qualities purely depend upon the *opinion* of men or their *judgment*. He affirm'd, I ſay, that the *Atomes* and the *Vacuum* was all that was *real* in the world, but that the reſt ſolely ſubſiſted upon the opinion or fancy. In the firſt propoſition he makes uſe of the word ἐτεῇ that ſignifies *true* or *real*; and in the latter he employs the νόμος which ſignifies a *Law* or *Cuſtom*, but is ſometimes alſo taken for an *opinion*, at leaſt in the language of *Democritus*. So upon this foot he aſſerted that Atomes were ἐτεῇ *real*; but that *white* for example was white νόμῳ, that is to ſay, by *opinion*, and after this manner he talk'd of the other qualities. This laſt word is uſed in the ſame ſenſe in the Book (b) *de natura humana*, (which is among the works of *Hippocrates*, but is by ſome attributed to *Democritus*) where κατὰ φύσιν *according to nature*, is oppoſed to κατὰ νόμον *according to opinion*. κατὰ τὸ πρὸς τῶν ἀνθρώπων νομιζόμενόν τε καὶ δοξαζόμενον *Galen* thus explains, *according as* men judge or think. We here find the two Verbs νομίζομαι and δοξάζομαι joyn'd, and explain'd

(a) De Elementis lib. 1. cap. 2.

(b) *See* lib. *de natura humana* cap. 2. *and* lib. 3. *Chap. of the Anatomy of* Hippocrates.

one by the other, which shews that *Laertius* had forgot to put them together.

(c) Gassend. lib. 10 Diogen. Laert. tit. Unde qualitates rerum concretart.

The learned (c) *Gassendus* had carefully examin'd this passage of *Democritus*, and thus explains it: *Democritus was of opinion that all the several qualities we find in things, such as colour, heat*, &c. only existed νόμῳ, *lege*, dependant upon a certain law; not that they depend upon any institution of men, as the Interpreters understand the place; but this Philosopher employs upon this occasion a word proper to his own Country or Province, and at the same time makes use of a Metaphor; to shew, that as the justice or injustice, the honesty or dishonesty, the merit or infamy of humane actions depends upon what the Laws have establish'd, so likewise that whiteness or blackness, sweetness or bitterness, *&c.* in natural things, depended upon the *disposition or different situation of Atoms.* This learned man was much in the right, when he observ'd that *Democritus had made use of a word that was particular to his own Country*, but he is mistaken in what he says afterwards. To conclude, I have not remark'd that some Philosophers of a more modern date than *Gassendus*, and who come very near the opinion of *Democritus*, have ascrib'd the honour of it to him.

CHAP.

CHAP. X.

Of some Physicians who were contemporaries of the preceeding Philosophers, and first of Acron, *reputed to be the chief of the* Empirics.

THere was a famous Physician contemporary with *Empedocles*, whose name was *Acron*, born likewise at *Agrigentum* as well as that Philosopher. (*a*) *Acron*, says *Pliny*, *was author of a Sect in Physick which was call'd the* Empiric *sect*, a name form'd from a *Greek* word which signifies *experience*, because this Sect rejected reasonings upon things, and kept wholly to experience. This Author adds, *that* Acron *had been recommended by* Empedocles *the Physician, who had a great* repute among the people.

(a) Lib. 29. Cap. 1.

Casaubon was of opinion that when *Pliny* writ this Passage, he thought of *Acron*'s Epitaph compos'd by *Empedocles*, and mention'd by *Laertius*, (*b*) *Acron* of *Agrigentum* the most eminent of Physicians, the Son of an eminent Father lyes interr'd in this craggy rock, in the most eminent place of his eminent Country.

But 'tis evident from the *Cacaphony* which the Letter *r* makes in the *Greek*, where 'tis to be found in every word, that it is nothing but raillery, as (*c*) *Suidas* has well observ'd. *Empedocles* perhaps compos'd this Epitaph, with a design to ridicule the vanity of the man, who, by a dull allusion to his own name, call'd himself (*d*) the most excellent of Physicians. To confirm this opinion, *Diogenes Laertius* informs us a little before, that this Philosopher hindred Acron *from obtaining a certain place, which he wou'd have begg'd to build his own Tomb in* (*e*) *because he is*, said he, *a Physician of the first rank*; and

(b) Ἄκρον ἰητρὸν Ἄκρων Ἀκραγάντιον πατρὸς ἄκρου. Κρύπτει χρήμιος ἄκρος πατρίδος ἀκροτάτης.

(c) Ἐπιγράμμα τωθάστικον.

(d) Ἰητρὸς ἄκρος.

(e) Διὰ τὴν ἐν τοῖς ἰητροῖς ἀκροτητα.

and that *Empedocles* having made a diſcourſe about *equality*, perhaps to prove that all men were equal, turn'd himſelf towards *Acron* and asked him *what Epitaph wou'd you have engrav'd upon your Tomb! what think you of this* Acron *of* Agrigentum, *&c.*

This raillery perhaps was occaſion'd by the jealouſy of this Philoſopher, who was concern'd to ſee *Acron* conſider'd as the chief man of that Art to which he pretended himſelf, upon which I have a reflection to make of ſome importance to the hiſtory of Phyſick, which is, that the ambition of *Acron*, or the good opinion he had of himſelf, intirely deſtroys the above-mention'd Hypotheſis of *Celſus*, concerning the birth or beginning of Phyſick; for if this art owed its original to Philoſophy, and there was no knowledge of it before the Philoſophers, it is not probable that *Acron*, who came after them, or at leaſt after *Phythagoras*, ſhould be ſo bold, as to pretend to the firſt place among the Phyſicians to their prejudice. 'Tis certain that there were Phyſicians before Philoſophers, but their Phyſick, as we have obſerv'd, was wholy *empirical* like that of *Acron*.

'Tis not improbable, that the reaſon why this Phyſician paſſed for the chief of the *empiric* ſect, was becauſe he attempted to maintain that ancient way of practiſing Phyſick, againſt that which the Philoſophers his contemporaries affected to introduce.

The above-cited Paſſage of *Pliny* ſeems to favour this conjecture, but 'tis probable that author was miſtaken. That *empiric* Sect, which *Pliny* ſpeaks of, did not begin till long after *Acron*; 'tis agreed that he was an *Empiric* alſo, but after the manner of the *Aſclepiadæ*, and all the other Phyſicians that preceeded him; that is to ſay, his Phyſick wholly turn'd upon *Experience*, without much reaſoning; but for all that he was not of the *Empiric* Sect, for the firſt Phyſicians could not properly be call'd Secta-

ries, if we may be allow'd to uſe this term upon this occaſion. We ſhall conſider below what this Sect was, and who were the founders of it.

I can't tell whether *Suidas* was not likewiſe miſtaken, or did not confound *Acron* the *Empiric* with another, where he ſays that Acron *exercis'd the profeſſion of a Sophiſt at* Athens, *as well as* Empedocles. 'Tis not to be doubted but that he ſpeaks of the former, becauſe he joyns him with *Empedocles*, and adds that *Acron* writ in the *Doric* Dialect (which was ſpoken in *Sicily*) a Book intitul'd, *The Art of Phyſick*, and another which treated of *the manner of living in Health*. If our *Acron* was a *Sophiſt*, he did not confound this profeſſion with that of a Phyſician, otherwiſe he had not paſſed for an *Empiric*.

We find in *Plutarch* that *Acron* was in *Athens* in the time of a great Plague, which happen'd at the beginning of the *Peloponneſian* war, and he aſcribes to him the advice of *the lighting of great fires in all the Streets*, with an intent to purify the air.

CHAP. XI.

Of Herodicus, *the Inventor of* Gymnaſtick *Phyſick.*

WE ſhall conclude this Book with the hiſtory of *Herodicus*, of whom we had occaſion to ſpeak, when we deliver'd *Plato's* opinion of *Eſculapius's* Phyſick. He was born at *Selymbra* a City of *Thrace*, as (*b*) *Plutarch* affirms, or rather at *Lentini* in *Sicily*, and was brother to the famous Rhetorician and Philoſopher *Gorgias*. He liv'd in the time of the latter Philoſophers abovementiond. He was a Phyſician, and Maſter of an Academy beſides, where the youth came

Le iis qui ſero a Numine corripiuntur.

(*b*) *This word is deriv'd from a Greek Verb, ſignifying to exerciſe.*

came to *exerciſe* themſelves, which gave him an opportunity to introduce *Gymnaſtic*, that is to ſay, *the art of exerciſing the body* into Phyſick, having himſelf by the help of exerciſe, if not wholly cured, yet ſtopt the farther progreſs of a Ptiſick, under which he labour'd; ſo that this troubleſom diſeaſe did not hinder him from arriving to a very advanc'd age.

Galen ſeems to make *Eſculapius* the author of *Gymnaſtic*, as well as the other branches of Phyſick, where he ſays *that* Eſculapius *order'd ſome to ride on Horſeback, and to exerciſe themſelves in their arms, and that he ſhow'd them the ſeveral ſorts of motions they were to expreſs, and after what manner they were to be arm'd.* *Medea* likewiſe, as we have already obſerv'd, practiſed ſomething of this nature, but altho we ſhou'd grant that they already knew the great advantages of *exerciſe*, and preſcrib'd certain rules upon this head, yet 'tis probable that *Herodicus* went much farther, and that he was the firſt man that improv'd it into an art, which he call'd the *Art of* Gymnaſtic *Phyſick, or the art of exerciſing one ſelf for his Health.*

Long before the time of *Herodicus* ſeveral ſorts of exerciſes were uſed in their publick ſports, that were celebrated in many places of *Greece* with ſolemnity. The inſtitutors of theſe Games propos'd hereby to divert the people, and to make mens bodies more active, vigorous, and fit for war, as alſo to obtain the favour of their God, in the honour of whom they were kept. The end of thoſe that were perſonally engag'd in theſe ſports, was to carry off the rewards that were allotted to the Conquerors. The ſame thing was practiſed in their *Academies*, which they called *Gymnaſia* and *Palæſtræ, i. e. places proper for one to exerciſe himſelf in.* We cannot preciſely tell the time when theſe ſorts of Academies were firſt begun to be erected; what we know for certain is, that the *Greeks* were always looked upon to be the firſt inven-

tors

tors of them. The Reader may conſult *Hieron Mercurialis*, for his farther ſatisfaction upon this ſubject. *Herodicus* who was Maſter of one of theſe Academies, having obſerv'd, that the young People that were under his conduct, and learnt their exerciſes, were very healthful for the moſt part, imputed this immediately to the continual uſe of them, and afterwards carrying this firſt reflection farther, which was natural enough, he came to be of the opinion, that mighty advantages might be drawn from exerciſe, if inſtead of the above mention'd ends, the principal aim a man propoſed to himſelf by it, *was* the *acquiring* or *preſerving* of his health; ſo that he need have recourſe to no other Phyſick than this.

Having foreſeen that *Gymnaſtic* might be divided into three ſorts; (*c*) the *Military*, the *Athletick*, and the *Medicinal*; he left the two firſt to apply himſelf to the latter, and preſcribe rules to be obſerv'd in it, according to the difference of perſons, Temperaments, Ages, Climates, Seaſons, Diſtempers, *&c.* ſetting down exactly the diet, the ſorts of habits, and the particular exerciſes that wou'd beſt ſuit with them according to the reſpective circumſtances above-mention'd.

(*c*) *The military Gymnaſtick was that which the youth practic'd to harden, inſtruct, and fit themſelves for the Art Military. The* Athletick *look upon as vitious, becauſe thereby they propos'd no other end but to win the prize at the Publick Games, without making themſelves ſerviceable any other way to the Publick; and took care only of their Bodies, totally neglecting their Minds.* Quod corpora in faginâ, animi in marie & veterno erant; *ſays* Seneca.

I don't know whether he ſucceeded ſo happily in this project, as the experiment made upon himſelf, of which Hiſtory makes mention, wou'd induce us to believe. *Hippocrates*, who had been his Diſciple, does not give him an advantageous character upon this account, where he ſays, *that Herodicus* kill'd ſeveral that were ill of Fevers, with too much walking, and wreſtling, and fomentations; nothing being

ſo

ſo prejudicial to perſons in ſuch caſes, as hunger, wreſtling, running, rubbing, &c. *Herodicus*, (adds *Hippocrates*) *pretending to overcome the fatigue occaſion'd by ſickneſs with another fatigue, drew upon his Patients ſometimes inflamations, ſometimes pains on their ſide*, &c. *and made them pale, livid, and wholly out of order.*

However this cenſure of *Hippocrates* did not hinder him from making uſe of ſome *Gymnaſtick* on ſome occaſions, altho he did not look upon it to be good in the caſes above-mention'd, and moſt of the Phyſicians that came after *Herodicus* took ſo great a fancy to this ſort of Phyſick, that they have always conſider'd it as an eſſential part of their profeſſion. We have loſt the writings which *Diocles*, *Praxagoras*, *Philotimus*, *Eraſiſtratus*, *Herophilus*, *Aſclepiades*, *Theon*, *Diotimus*, and ſeveral others compos'd upon that ſubject; but by the fragments that are ſtill remaining in *Galen*, or other Authors that have cited them, we may eaſily know in what eſteem *Gymnaſtick* was among the Antients.

The Phyſicians were not the only perſons that recommended it. The generality of men were ſo fully convinc'd of the great advantages, and alſo the pleaſure that accompany'd it, that abundance of people ſpent the greateſt part of their lives in places appointed on purpoſe to exerciſe in, that were afterwards erected in all the Cities of *Greece*.

'Tis true, theſe Buildings that went under the name of *Gymnaſia*, , were not ſolely apply'd to *Gymnaſtick* Phyſick, for at the ſame time they were put to ſeveral other uſes. They contain'd ſeveral Apartments for ſeveral purpoſes, large Squares, and great Portico's, or cover'd Allies of a vaſt length, fit for to walk or run in. There was a particular place for the Philoſophers, the Rhetoricians, and men of Learning, where they aſſembled and diſputed.

Thus

Thus the *Academy* and *Lyceum*, two places of exerciſe in *Athens* became famous, one of them being choſen by *Plato*, and the other by *Ariſtotle*, to teach Philoſophy in. This ſeparate place for the Philoſophers was call'd *Exedra*, which in *Greek* ſignifies a Seat, becauſe there are benches in it for this purpoſe.

There were other Apartments ſet aſide for the young men, that came to exerciſe themſelves under Maſters call'd *Gymnaſtæ*, who had ſome Servants under them that were call'd *Pædotribæ*. The *Wreſtlers* likewiſe met there. The exerciſes perform'd were chiefly playing at quoits, throwing the dart, or certain heavy machines that were call'd *halteres*, ſhooting out of a bow, playing at ball, wreſtling, cuffing, leaping, dancing, running, riding, *&c.*

Part of theſe exerciſes were alſo practic'd indifferently by all ſorts of perſons for their *health*, but the Apartments that were more peculiarly applied to this laſt uſe, were the bathing rooms, thoſe where they were *undreſs'd*, or where they order'd themſelves to be *rubb'd*, *anointed*, *&c.* Every one uſed theſe exerciſes as he thought convenient. Some went no farther than one, while others applied themſelves ſucceſſively to more. Men of learning began with hearing the Philoſophers, and other *Virtuoſi*; after this they play'd at Ball, or employ'd themſelves in any other exerciſe, and at laſt went to the Bath.

One may wonder, and reaſonably enough, how *Plato* comes to inveigh ſo furiouſly againſt *Gymnaſtic*, and the inventor of it. Nothing appears to be more natural than this ſort of Phyſick, which every man of good ſenſe ought to prefer to the uſe of Medicaments, that are infinitely more troubleſom and dangerous. But we muſt know that when this Philoſopher declaim'd ſo powerfully againſt *Gymnaſtic*, he had his head full of the Ideas of his *Republick*, wherein laying it down for a rule, that every man ſhou'd contribute to the publick Good,

he

he look'd upon those that minded nothing but their health, to be a sort of unprofitable persons that were only good to themselves.

And altho he has recommended exercise in general, yet he blam'd *Gymnastic*, consider'd as an Art, and particularly as it comprehended the *Dietetic*, or that part of Physick which regulates our food, because it was too long and tedious a course, and those persons, that wou'd exactly follow the rules of it, were obliged to live in too confined and strict a manner, and indeed to practise a sort of continual Physick, which almost wholly turn'd them aside from those occupations for which they were design'd.

Plato has another observation about *Herodicus* or his Maxims as they relate to *Gymnastic*, which is very particular. He tells us then, that this Physician advised some (*d*) *to walk from* Athens *to* Megara, *which is twenty five miles, and as soon as they had touched the Walls of that City, to come* back the same way, *without stopping a moment.* In all appearance this is a calumny upon him, and perhaps such stories as these were told at *Athens* to ridicule the Physicians that follow'd the rules of *Gymnastic*.

(*d*) Plat. Phæd. in princip.

The *Romans* did not begin to build those places of exercise, till long after the *Greeks*, but when they once took a fancy for them, they infinitely surpass'd them both in the number and magnificence of these buildings, as we may judge by the noble ruines that are yet remaining. Nay, they doted upon them at *Rome* to such a degree, that according to (*e*) *Varro*'s remark, tho almost every man had one to himself, yet they were scarce content.

(*e*) Vix Cæsis singula erant. De re rustic. lib. 2.

Those that wou'd be throughly instructed in all that relates to Medicinal *Gymnastic*, may consult the learn'd *Mercurialis*, who has gone to the bottom of this subject. Besides, the Reader will find in the continuation of this History, several things relating to this occasion, and also concerning

concerning *Herodicus*, by which he will more plainly and fully discover the use of Gymnastic in ancient Physick.

CHAP XII.

Reflexions upon what has been said before.

THis is the summ of what we cou'd meet with most considerable, in that interval which may be call'd *the first age of Physick*. We have in a manner fetch'd all our materials from *Greece*, for want of monuments to instruct us what past in other Nations; and for the future we shall more seldom leave that Country, since the *Greeks* cultivated Physick as well as they did the other arts, with more care and application in the succeeding times, and indeed communicated them to almost all the world besides.

One would be apt to imagine, at first sight, that all we can find of the progress of Physick in the first and second period of time, which we have ran over, is very inconsiderable. Every thing in this compass appears either fabulous, or uncertain, and at least extremely confus'd, and the discoveries that were made in it are but few in number, and very superficial, if compar'd to those that have been made since.

Nevertheless, if Physick rather consists in effects than in discourses, and if the invention of remedies is of greater importance than all the reasonings that can be made upon diseases, as we shall see hereafter, we shall be satisfy'd that these first Physicians knew almost every thing that was essential to Physick, or at least passes for such now in most parts of *Europe*; and

and that they us'd in a manner all the fundamental remedies, and those that are most depended upon. All Physicians, if we except a few out of the number, look upon *bleeding* and *purging* to be most universal remedies: Now 'tis certain, by the proofs that we have brought, that they were used in the above-mentioned times.

Neither were they defective in other the most ordinary practices of Physick. They knew how to make use of *Milk*, *Whey*, and *Baths*, that are to this day the principal arms of the Physicians, against the most stubborn and obstinate diseases. Neither were they unacquainted with the (*a*) *Poppy*, and even with (*b*) *Opium*, that great and universal anodyne.

(*a*) *See the head of* Hippocrates.

(*b*) *See the Chapt. of* Helen *and* Polydamna.

In short, 'tis very probable that they were masters of several (*c*) *Specifics*, and perhaps more than we have, since the principal bent of their studies carried them that way.

(*c*) Vid. lib. 5 (*d*) De Prisca Med.

This was it, without dispute, which occasion'd (*d*) *Hippocrates* to say, *that the whole circle of Physick has been establish'd long ago*, and that the world had found out the way to make abundance of discoveries, which would serve to make new ones, provided that the party who went upon the search was fit for such an undertaking, and being acquainted with all that was already discover'd, would follow the same track. *The man*, continues he, *who rejecting* this counsel, takes another road, and pretends to have discover'd some new track, not only imposes upon himself, but the *rest of the world*. This old way was that of *observation* and *experiments*; from which the following ages deviated too much.

But I foresee that the stiff asserters of the Antiquity of *Chymistry*, will not fail to object that I have forgotten that, which in their opinion, does the greatest honour to ancient Physick, *viz.* the knowledge of that Art. If I had been of their opinion, I had found an opportunity

tunity to have defended it, when I was upon the Hiſtory of *Hermes Triſmegiſtus*, whom they pretend to be the Inventor of Alchymy. But for me, I ingenuouſly own, that my eyes are not quick-ſighted enough to diſcover the leaſt footſteps of this Art in theſe ancient times. I ſhall endeavour to anſwer the arguments of thoſe that maintain the contrary in the ſecond part of this work. But that they may not be prepoſſeſs'd againſt me, before they have heard what I have to ſay for my ſelf, I muſt tell them before hand, that we ought carefully to diſtinguiſh between *Alchymy*, which pretends to the melioration or tranſmutation of Metals, or the way of making Gold and Silver out of any other matter, and *Chymiſtry*, which propoſes for its only end, the preparation of medicaments, and the preſerving of health. The former perhaps is of great antiquity, the love of riches being as old as the world, and in all appearance men try'd all manners of ways to get money ever ſince the beginning. But we ſhall ſatisfy the Reader that the latter was invented but a few years ago.

HIPPOCRATES.

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THE HISTORY OF Physick.

PART I.

BOOK III.

CHAP. I.

How far Hippocrates *carry'd this Art.*

WE have already seen that Physick, which at first was practis'd either by all sorts of persons indifferently, or by some particular men, who made it their sole profession, fell at last into the hands of the Philosophers about the lx *Olympiad*, whether becauſe they had more occasion for the assistance of this Art for the reasons alledg'd by (a) *Celsus*, or because professing to study nature, they believ'd that a knowledge of the humane Body, which is the most admirable of all her works, was absolute-

(a) Vid. lib. 1.

ly necessary to such a design. But Philosophy and Physick happening to be much enlarged and cultivated afterwards, for the space of about 80 years, men were forced to separate these two professions, since either of them was enough to employ a man's time entirely.

(*b*) Democriti autem (ut quidam credidérunt) discipulus Hippocrates Cous, primus quidem ex omnibus memoriâ dignis, ab studio sapientiæ disciplinam hanc (medicinam) separavit, Vir & arte & facundia insignis Cels. Præfat. lib. 1.

(*b*) *Hippocrates* was the first that undertook to make this separation. He had not strictly addicted himself to that sort of Physick, that was hereditary in his Family, but made as great advances into Philosophy, as any man of his age, but believing that the speculations of this latter Science were not so useful to Society, as the practice of the former, he retain'd so much Philosophy as wou'd enable him to reason justly in Physick, which he made his principal, or rather his only study.

Soranus pretends that *Hippocrates* was born in the Isle of *Co*, in the first year of the 80th *Olympiad*, but others make him older, as we see below. His Fathers name was *Heraclides*, his Mothers *Phænarete* or *Praxithea*. We have already seen, when we had occasion to speak of the *Asclepiadæ*, that on his Fathers side he pretended to be the 17th in order of descent from *Esculapius*; nor was he less noble by the mothers side, as being the 19th descendant from *Hercules*.

He was not content with learning Physick under his Father; he had *Herodicus* above-mention'd for his Master in that faculty. He was likewise the disciple of *Gorgias* the *Sophist*, Brother to that Physician, and according to some, of *Democritus* the Philosopher, as we gather from the above-cited passage of *Celsus*. But if he learnt any thing of this latter 'twas in all probability, by the conversations chiefly which he had with him, when he was intreated by the *Abderites* to come and cure this Philosopher. It is likewise credible, that he was a follower of *Heraclitus*, as we shall see hereafter.

If *Hippocrates* was not looked upon to be the first inventor, yet all antiquity gives him this honour

honour at leaſt, of being the firſt that re-eſtabliſhed it after *Eſculapius* and his Sons. It may alſo be affirm'd, that by the great reputation he acquir'd he has effac'd the glory of all that preceeded him, except the God of Phyſick himſelf; ſo that in the Hiſtory of Phyſick, we cannot conveniently ſtop any where between the God and him, or make any conſiderable Epoch, but in paſſing all at once from one to the other, altho there was above ſeven hundred years difference between them.

Pliny makes *Hippocrates* the author of *Clinic* Phyſick, which we have aſcrib'd to *Eſculapius*, for 'tis not probable, that it was ſo long before the cuſtom began of viſiting the Sick in their bed; but what diſtinguiſhes this Phyſician ſo eminently from thoſe that came before, is, that according to the obſervation of the ſame author (*b*) *he is the firſt that clearly laid down the precepts of Phyſick*, reaping great advantage from the knowledge of the age he liv'd in, and making Philoſophy ſervicable to Phyſick, and Phyſick to Philoſophy. (*c*) *We ought to joyn*, ſays the ſame Author, *Philoſophy with Phyſick, and Phyſick with Philoſophy, for a Phyſician that is a Philoſopher is equal to a God.*

(*b*) Primus Hippocrates medendi præcepta clariſſimè tradidit. lib. 26. cap. 2.

(*c*) Lib. de decenti habitu.

Upon this account the (*d*) *Dogmatick*, or *Reaſoning* Phyſicians, call'd ſo in oppoſition to the *Empirics*, have unanimouſly own'd him for their head, as being the firſt that aſſiſted *reaſon* with *experience* in the practice of Phyſick. The Philoſophers mention'd by us in the preceeding Book, were well enough vers'd in the art of reaſoning, but wanted experience or practice. *Hippocrates* is the firſt perſon who poſſeſs'd both one and the other.

(*d*) *The Greeks call'd 'em* λόγικοι, *and* δογματίκοι, *from* λόγος, *Reaſon, or Ratiocination, and* δόγμα, *Opinion or doctrine. The Empirical Phyſicians laid claim to him likewiſe.*

This may ſeem to contradict what I have already advanc'd upon the credit of *Celſus*, *viz.* that *Hippocrates ſeparated Phyſick from Philoſophy.* For a Salvo to this ſeeming contradiction, we need only ſuppoſe, that *Hippocrates*, who was deſcended of a Family, where he as it were

ſuck'd in Phyſick with his Milk, finding this Art in the hands of Philoſophers, who had lately engroſs'd it to the prejudice of the *Aſclepiadæ*, thought there was no better way to ſupport the declining honour of his houſe, than by uſing his utmoſt efforts, beſides the knowledge deriv'd to him by tradition, to acquire all that learning which gave theſe new Phyſicians ſo great a reputation in the world. But after he had made himſelf Maſter of it, he openly declar'd, that altho the lights of Philoſophy were very ſerviceable to give a man a juſt Idea of things, and to conduct methodically and in the right way ſuch as deſign'd to carry arts to perfection; yet however that Philoſophy was not ſufficient of itſelf to perfect a man for all profeſſions, if he did not deſcend to the particulars, which did not belong to its juriſdiction; that Philoſophy had *nature* in *general* for its object, but that Phyſick in a ſpecial manner applies itſelf to nature as it had a relation to man, whom ſhe conſider'd under the different circumſtances of *health* and *ſickneſs*; that it did not follow that a man muſt be a Phyſician becauſe he was a Philoſopher, unleſs he had ſtudy'd humane body in particular, and inſtructed himſelf in the ſeveral changes that befall it, and in the proper methods to preſerve or reſtore; that ſince 'tis impoſſible to acquire this knowledge without long experience, he ought to employ his whole time this way, and quit the general name of a Philoſopher for that of a Phyſician, tho this oblig'd him by no means to forbear Philoſophizing in his profeſſion. And this is what *Hippocrates* meant by *joyning Philoſophy with Phyſick, and Phyſick with Philoſophy.*

CHAP.

CHAP. II.

Of the Philoſophy of Hippocrates.

IF we may believe (a) *Galen*, *Hippocrates* no leſs deſerved the firſt place among the Philoſophers, than the Phyſicians. He likewiſe affirms that *Plato* has rejected none of *Hippocrates*'s opinions, that the writings of *Ariſtotle* are only a Comment upon the Phyſiology of the latter, and that *Ariſtotle* is nothing but the interpreter of *Hippocrates* and *Plato*, from whom he borrow'd his Doctrine of the firſt qualities, *hot*, *cold*, *dry*, and *moiſt*. 'Tis true, *Hippocrates* ſeems in ſome places to declare for the four Elements, *air*, *water*, *fire*, and *earth*. This at leaſt muſt be acknowledg'd that in his Book of *the nature of man*, he oppoſes thoſe Philoſophers who only maintain one. But he eſtabliſhes another ſyſtem in his firſt Book *of Diet*, where he makes mention of no more than two principles, *fire* and *water*, one of which gives *motion* to all things, and the other *nouriſhment* and *encreaſe*. Theſe contradictions, with ſome others that we ſhall take notice of hereafter, proceed from the many interpolations in the works of *Hippocrates*. The paſſage we cited laſt, is one of thoſe, which anciently were ſuppos'd to belong to another Author.

(a) De Nat. Facult. lib. 1. & 2. De decret. Hipp. 5. Method. med. lib. de Element 9.

What is more certain, and of greater importance to the buſineſs in hand, *Hippocrates* makes it appear in moſt of his Writings, that he acknowledges a *general principle*, which he called *nature*, to which he aſcrib'd a mighty power. *Nature is of it ſelf ſufficient to every animal, and that in all reſpects. She performs every thing that is neceſſary to them, without needing the leaſt*

inſtruction from any one how to do it. Upon this foot, as if nature had been a principle indued with knowledge, he gives her the title of *juſt*, he aſcribes a (c) virtue, or virtues to her that are as it were her Servants. (d) *There* is, ſays he, *one only faculty, and there are more than one.* 'Tis by theſe faculties, that all operations are perform'd in the bodies of animals. They diſtribute the blood, the ſpirits, and heat thro all parts, which by this *means receive life and ſenſation.* He affirms elſewhere, *that it is this faculty which gives nouriſhment, preſervation and growth to all things.*

(c) Δυναμις. *For Power, Faculty, or Virtue. It is ſometimes employ'd to ſignify the height of 'em.*

(d) Lib. de alimento.

The manner wherein nature acts, or its moſt ſenſible adminiſtration by the means of the faculties, according to him conſiſts on one ſide in *attracting* what is good and agreeable to each ſpecies, and in *retaining*, *preparing*, or *changing* it, and on the other ſide in *rejecting* whatever is ſuperfluous or hurtful, after ſhe has ſeparated it from the good. The Phyſick of *Hippocrates* generally turns upon this hinge, as alſo upon that *inclination*, which, as he ſuppoſes, every thing has to be *joyn'd* with what agrees with it, and to remove from all that is contrary to it ſelf ſuppoſing firſt an affinity between the ſeveral parts of the body, which is the reaſon that they ſympathize reciprocally in the ills they ſuffer, as they ſhare the good that arrives to them in common; according to the great Maxim which he eſtabliſhes (e) that every thing concurs, conſents, and conſpires together in the body, with relation to the animal *OEconomy*, as we ſhall find more particularly in the following Chapter.

(e) Παντα ξυνῤῥοα καὶ ξυμφωνα.

Thus I have ſhown what it is that *Hippocrates* calls *nature.* He no otherwiſe deſcribes this principle of ſo many ſurprizing operations, unleſs it be that he ſeems to compare it to a certain heat whereof he ſpeaks after this manner. (f) *What* we call *heat* or *hot*, ſeems to me to have ſomething of *immortal* in it, that underſtands

(f) De Carnibus.

ſtands all, that ſees and knows as well what is preſent, *as what is to come.* At leaſt we find a great reſemblance between the effects which he aſcribes to that heat, of which more hereafter, and thoſe which he attributes to nature.

As for the reſt, altho *Hippocrates* acknowledges in ſome places, *fire, water, air,* and *earth,* or *fire* and *water* in particular, to be the firſt elements of the bodies, yet he ſeems in others to admit three different principles, the *ſolid,* the *liquid,* or the *humid*; and the *Spirits,* which he explains otherwiſe (*g*) by the *container, the contained, and that which gives motion.* But as he particularly made uſe of theſe principles to explain all the accidents of humane body, we ſhall forbear to give his meaning of them, till we come to that Chapter.

(*g*) Τὰ ἰσχοντα; τὰ ἰσχόμενα καὶ τὰ ὁρμῶντα. Equidem lib. vi. ſect. viii.

In one of *Hippocrates*'s Books, which is entituled, *of Fleſh,* according to others of *principles,* we find ſomething very ſingular concerning the formation of the univerſal world, and of Animals in particular. He at firſt ſuppoſes that the production of man, or his being, that he has a Soul; that he is in health or that he is ſick, all his good and ill fortune in the world, that he is born or dies to proceed from things (*i*) *elevated* and *above us,* or the *cœleſtial bodies.* By this we may underſtand the *Stars,* the influences of which, according to this Author, have no ſmall power over humane bodies. But he explains himſelf, when he aſcribes all the above-mention'd things to that *immortal heat,* of which above, that is generally ſuppos'd to be the ſame thing with what he calls *nature* in other places.

(*b*) Περὶ σαρκῶν, or περὶ ἀρχων, *the latter is more natural, and anſwers the ſubject of the Book better.*

(*i*) τὰ μετέωρα

The greateſt part of the heat, continues he, *that I have deſcrib'd,* having gain'd the higheſt place, at the time of the *Chaos,* form'd that which the ancients call'd the *Æther,* another part of this heat, or the greateſt part of the heat which remain'd, continuing in the loweſt

ſpace,

ſpace, which is call'd *Earth*, there was a meeting of *Cold* and *Dry* there, and a great diſpoſition to motion. A third part keeping the middle ſpace between the *Æther* and the *Earth*, made what we call the *Air*, which is likewiſe ſomewhat hot. At laſt, a fourth part, that lay neareſt to the Earth, and was the thickeſt and moſt humid of all, form'd what we call water. All theſe things having been jumbled together by a circular motion, at the time of the above-mention'd Chaos, that portion of heat which continu'd in the earth, being diſpers'd into ſeveral places, and divided into ſeveral parts, in one place more, and leſs in another, the earth was dried up by this means, and form'd as it were (*k*) membranes or tunicles, in which the matter growing hot, as it were by a ſort of fermentation, that which was moſt oyly and leaſt moiſt, was quickly burnt, and ſo form'd the Bones, but that which was more viſcid, and in ſome meaſure cold, not being combuſtible, form'd the Nerves, or rather the Tendons and Ligaments which are hard and ſolid. As for the Veins, they were form'd of the coldeſt and moſt viſcid parts, the more glutionous parts being dry'd by the heat, and from thence came the Membranes and Skins, of which they are compos'd. The cold particles which had nothing in them oleous or viſcid, being diſſolv'd, produc'd the humour or liquor which theſe Membranes incloſe. The Bladder with its contents were form'd after the ſame manner, as were alſo all the other cavities.

(*k*) χιτῶνες.

In thoſe parts, continues *Hippocrates*, where the glutinous exceeds the fat, the Membranes are made, and in thoſe where the fat is ſtronger than the glutinous, Bones are produc'd. The Brain being the (*l*) ſeat or proper place of cold and glutinous, which the heat cou'd neither diſſolve nor burn, is firſt of all formed of the membranes in its ſuperfice, and afterwards of bones, by the means

(*l*) Μητρόπολις, *the Capital City.*

means of a ſmall portion of *fat*, which the heat had roaſted, the marrow of the back-bone is made after the ſame manner, being cold and glutinous like the brain, and conſequently very different from the marrow of the bones, which being only fat is not cover'd with any membranes. The heart having likewiſe a great deal of glutinous matter in it, became hard and glutinous fleſh, inclos'd in a membrane, and hollow. The Lungs being near the heart are thus formed. The heart by its own heat preſently dries up the moſt viſcid part of the moiſture, makes a ſort of ſcumm full of Pipes and Ghannels, being likewiſe filled with divers little veins. The Liver is made of a great quantity of *moiſt* and *hot*, that has nothing fat or viſcid in it, ſo that the cold being too ſtrong for the hot, the humid is coagulated or thicken'd.

Upon the ſame foot *Hippocrates* reaſons about the production of the Spleen, the Reins, and ſome other parts. What we have already cited may ſerve to give a Specimen of his manner of Philoſophizing. Upon which I make this reflection, that this Syſtem of *Hippocrates* ſeems to be not very different from that of *Heraclitus*; the heat by which the former ſuppoſes all things to have been produced, being very near the ſame thing with fire, which according to the latter was the origine or principle of all Bodies, as we have obſerved above in the Chapter of that Philoſopher. Several paſſages may be taken out of the firſt Book of *Diet* to confirm what we have advanc'd. *In a word*, ſays he in one place of this Book *the* Fire *has diſpos'd all things in the body in imitation of the Univerſe*, &c.

But while we are upon the Philoſophy of *Hippocrates*, leſt the Alchymiſts ſhou'd take it ill at our hands, we muſt by no means omit this paſſage in the firſt Book above-mention'd, viz. *that thoſe that work in Gold, beat it, waſh it, and melt it by a gentle Fire, becauſe a violent fire is not proper for ſuch a buſineſs.* 'Tis pretended

that

that *Hippocrates* here, had an Eye on the myſtery of the Philoſophers Stone, of which we ſhall have occaſion to ſpeak in the ſecond part of this Hiſtory.

And this may ſuffice for his Philoſophy. Let us now deſcend from the general principles of bodies, to the particular principles of the human body, and leaving all Philoſophical reflections, let us ſee what obſervations we can find in Anatomy there, for thoſe properly belong to the Hiſtory of Phyſick. Thoſe that are minded to ſee more particularly how far *Hippocrates* carried his Philoſophy, may conſult the Books *de Flatibus*, *de natura hominis*, the firſt *de natura pueri*, *de dieta*, and ſome others. But the Reader ought to be inform'd, that the abovemention'd treatiſes are ſuſpected to be ſpurious, and not to belong to him. His opinion concerning the ſeat of the Soul is to be found in the following Chapter.

CHAP. III.

Of the Anatomy of Hippocrates.

'TIs a difficult matter to give a juſt extract of the Anatomy of *Hippocrates*, for three things hinder us from knowing ſo much of this ſubject as it is neceſſary we ſhou'd. In the firſt place we find ſeveral contradictions in the writings of *Hippocrates*, or rather in thoſe that are aſcrib'd to him. Secondly, tho we ſhou'd heap together all that he ſays of each part, 'twould be an imperfect account, and not very coherent, Laſtly, tho ſo many faults had not crept into the Text as there have, or there were leſs diſagreement in the original MSS. yet his ſtile is ſo conciſe, and there are ſome places in him ſo obſcure, as being frequently expreſſed in terms peculiar

culiar to himſelf, that are not to be found elſewhere, that 'tis extreamly difficult for one to underſtand him aright, tho he is never ſo great a maſter of the *Greek* Language.

For this reaſon we ſhould very much regret the loſs of one of *Galen*'s Books, intituled, *The Anatomy of* Hippocrates, if we had not juſt reaſon to ſuſpect this Author of partiality, when he engages for the intereſts of this antient Phyſician, ſufficient proofs whereof we ſhall ſee below that purely belong to Anatomy.

The helps that a man might expect to find upon this occaſion from the modern Commentators, is but inconſiderable. If any light is to be had from them, we ought rather to truſt the antient interpreters than thoſe of our Age: becauſe it is to be feared, that the latter, full of their new diſcoveries, imagine they ſee them every where, like thoſe that can diſcover in *Homer* the moſt hidden myſteries of all Arts and Sciences; or thoſe quick-ſighted Genelemen, that can find the Philoſophers Stone, in all Books whatever, let the matter they treat of be what it will.

That we may not be charg'd with being guilty of this prepoſſeſſion, which we have condemn'd our ſelves, we will faithfully ſet down all that we cou'd find relating to this argument in the works of *Hippocrates*, and take particular care not to omit the leaſt thing about which the Anatomiſts of the following ages have had different opinions, or pretended to make any diſcovery, that ſo we may give every man his due, and rob none of the praiſe that really belongs to them.

I will not pretend to confine my ſelf to a certain order, but indifferently ſet down every thing as it comes to hand, and refer the Reader, that expects a continu'd deſcription, or a greater inſight into the nature, connexion, ſituation of the parts of the body, to a full treatiſe of Anatomy, which he will find in the Chapter of *Galen*.

(a) The

(a) De locis in homine.

(a) *The nature of the Body*, (ſays Hippocrates) *is the principle or foundation on which all the reaſoning of Phyſick is built.* One wou'd be apt to infer from hence, that he had a mind to recommend Anatomy as one of the principal means by which we may diſcover the nature of the body. What helps to confirm this conjecture, we find that immediately after he teaches what is the ſituation, compoſition, and uſe of the ſeveral parts. 'Tis undeniable, that *Hippocrates* wou'd have us ſtudy the nature of the body, but we may diſcover by ſome other places, that he thought we cou'd arrive to the knowledge of it no way ſo well, as in the practice of Phyſick, for he laughs at thoſe who fancy'd themſelves to be great Phyſicians, because they knew ſomething in Anatomy. (b) *Some Phyſiciansiand Philoſophers*, ſays he, *pretend that a man can't underſtand the art of Phyſick, unleſs he knows what man is*, what is his firſt formation, and after what manner his Body is made. But for my part I am of opinion that all that has been ſaid or written about nature by theſe people belongs more to the art of Painting than it does to Phyſick, and am perſwaded that a man can't know nature clearly, but by the means of Phyſick, as thoſe that are well skill'd in that art, will ſoon *perceive*. Here he ſeems to addreſs himſelf to the Philoſophers that preceeded him, and to theſe of his own time, who, as we have obſerv'd, had thruſt themſelves into this profeſſion, and were the firſt that began to inſtruct themſelves in Anatomy. It has been remarked above that the *Aſclepiadæ*, the Predeceſſors of *Hippocrates*, had other helps of knowing the humane body beſides Anatomy. As for *Hippocrates*, 'tis probable that he did not neglect this latter way, as being related to Philoſophy, which he had carefully ſtudied. There wou'd not be the leaſt pretence to doubt of this, if the little Book or fragment attributed to him and intituled *Anatomy*, was really of his writing, but this

(b) De Priſc. medicin.

this is not certain, since *Erotiam* who has given us a Catalogue of *Hippocrates*'s Books, makes no mention of it. Be it as it will, we shall see anon how far he advanc'd in this Science, either by Anatomy, or any other method which we have touch'd upon in the Chapter of *Asclepiadæ*.

Hippocrates owns in one place that the (*c*) Veins come from the Liver, which is the origine and fountain of them, as the Heart is of the Arteries. In another place he maintains that the Veins and Arteries proceed equally from the Heart. (*d*) *There are two* hollow Veins that come from the Heart, one of which is call'd the *Artery*, and the other the *Vena Cava*. At that time all the *Blood Vessels* were indifferently call'd Veins, and the word *Artery* properly signify'd the (*e*) *aspera arteria*, or the Wind-pipe. Nay, *Hippocrates* gives the name of Veins to the Ureters, and seems to bestow the same appellation upon the Nerves, as we shall take notice below; besides there are but few places where he formally distinguishes the Arteries from the Veins, and where he calls them Arteries, which may render the credit of those books, or at least of those passages suspicious, where this distinction is to be found.

(*d*) Lib. de Carnibus.

(*c*) Lib. de Aliment.

(*e*) Αρτηρίη ἀπὸ τοῦ τὴν ἀέρα τηρεῖν.

The Artery, *adds he*, immediately after, contains more heat than the *Vena Cava*, and is the receptacle of the Spirits. There are other Veins in the Body besides these two. As for that which is reported to be the largest of all, and next to the heart, it runs thro the Belly and the Diaphragm, and dividing itself into two streams, visits either Kidney towards the Loins. Above the heart this Vein divides to the right and to the left, and ascending to the head, distributes itself to either Temple. We may, *continues he*, joyn the other Veins to this that are also very large, but to speak all in a word, all the Veins that are dispers'd thro

the whole Body, come from the *Vena Cava*, and the *Artery*.

Here are already two opinions concerning the Origin of the Veins and Arteries: There is a third likewise to be found in two several passages in *Hippocrates*, whether in respect of the Origin of the Veins, or in respect of your distribution. (a) *The largest veins of the Body, are*, says he, *dispos'd after this manner. There are in all four pair; the first pair come out behind the head, and descending down the back part of the neck, on each side of the spine, come to the Hips and Thighs, pass on thro the Legs to the outside of each Foot. For this reason, in all pains of the Back and Hips, bleeding in the veins of the Hams and external Ancles, are of great relief; the second pair coming likewise from the Head, run behind the Ears down the Neck; they are call'd the Jugulars, and run within the Spine down the Loins, where they divide on either side towards the Testicles and Thighs, and the inside of the Hams, from thence through the inward Ancles to the inside of the foot. For this cause, in all pains of the Testicles and Loins, bleeding in the veins of the Hams and internal Ancles is very serviceable. The third pair come out of the Temples, and run along the Neck towards the Shoulders and Lungs, from thence one turning from the right a little towards the left, runs under the Breast, to the Spleen and Kidneys, the other likewise turning from the left to the right, runs under the Breast to the Liver and Kidney. And these two branches terminate in the Rectum. The fourth part coming out of the fore part of the Head and Eyes, run under the Lungs and the Clavicles, and from thence thro the upper part of the Arm, pass over the bending of the Elbow, to the back of the Hands and Fingers, and thence they return again thro the palm of the Hand, on the inside of the Elbow, and under the Arm to the Arm-pits, and upon the surface of the side, one to the Spleen and the other to the Liver. At length both branches running*

(a) Lib. de Ossium naturâ & de Natur. humanâ.

running over the Belly, terminate in the privities.

To ſalve the contradiction between theſe two laſt paſſages, it may be urg'd that the Book *of the nature of the Bones*, from whence this latter is drawn, is not *Hippocrates*'s, but *Polybius*, his Son-in-Law's. Neither *Galen* nor *Erotian* take notice of this Book among the works of *Hippocrates*. They have not ſo much as taken notice of the name, tho they ſeem to have explain'd certain words found in it.

There is a paſſage of (*b*) *Ariſtotle*, wherein this Philoſopher ſpeaking of the *Origin and diſtribution of the Veins*, and relating the ſeveral ſentiments of the Phyſicians thereupon, cites theſe very words of this Book *of the nature of the Bones*, which we have tranſlated, and cites them as *Polybius*'s. This proof were ſufficient, but it removes not all the difficulty; for we read the very ſame words in the Book of *Human Nature*, which *Galen* maintains ſtrongly to be *Hippocrates*'s, pretending to prove it by the Authority of (*c*) *Plato*, who, as he ſays, has quoted a paſſage out of it, tho others have aſcrib'd this Book to *Democritus*. Nevertheleſs *Galen* himſelf (*d*) denies this latter opinion touching the origin and deſtribution of the Veins, to be *Hippocrates*'s, or even *Polybius*'s; but affirms that it muſt have been foyſted ſurreptitiouſly into the Text. But this is not probable, for we find the ſame opinion in the Book *de locis in Homine*.

(*b*) De Genera. Anim. lib. 3. cap. 3.

(*c*) Platon. Phædr.

(*d*) De Hippocrat. & Platon. decret. l. 6. c. 3. *But* Pelops. Galen's *Maſter, was of another mind, maintaining, that* Hippocrates *held, as himſelf alſo did, that the Veins and Arteries, as well as Nerves, had their Origine from the Brain.*

There is another difficulty relating to the Book *of the fleſh or of the principles*, from whence was taken what we ſaid in the firſt place, *that the Veins and Arteries came out of the Heart. Ariſtotle* in the afore-cited paſſage, after having remarked *that almoſt all the Phyſicians conſented*

with Polybius *to bring the veins from the Head, concludes they were all in an error, not knowing that they came from the Heart, and not from the Head.* If *Hippocrates* be the Author of that Book *of the Flesh*, wherein this opinion of *Aristotle* is plainly laid down, how is it likely this Philosopher should not know it? Why should he not as well have read the Writings of *Hippocrates*, as those of *Polybius*?

From hence we may infer, that this Book is no more *Hippocrates's*, than that of the *Nature of the Bones:* Perhaps *Aristotle* chose rather in this place to cite *Polybius* or *Synnesis* of *Cyprus*, and *Diogenes Apolloniates*, Physicians of small reputation in comparison of *Hippocrates*, than to cite *Hippocrates* himself, whose Name we find but in (e) one place of his Works, and there mentioned only *en passant*; perhaps, I say, he has omitted to quote him out of malice or envy.

(e) Polit. c. li. 7. cap. 4.

Plato shew'd more honour, having made honorable mention of him in several places. Perhaps the Book in question was not *Hippocrates's*, for neither do we find the Title of it in the List that *Erotian* gives of his Works.

Of the description of the HEART.

Amongst the Anatomical Books ascrib'd to *Hippocrates*, there is none written with more exactness than that of the Heart, which being very short, we give you here the entire Translation of it. 'The *Heart*, says the Author 'of this Book, *is of* a Pyramidal figure, 'its colour is a deep red. It is encompassed 'on all sides with a clos'd Membrane, in 'which is a small quantity of moisture like 'Urine; so that the Heart is as it were 'in a sort of Bladder. It was form'd after 'this manner, in a Case, for its better de-'fence. Of the Liquor, there is but just as much 'as is necessary for the refreshment of the Heart,

'Heart, and to preserve it from being over-'heated. It distils from the Heart, which 'draws to it part of the moisture, which the 'Lungs reserve from the Drink. For when any 'one drinks most of it falls into the Stomach, 'the *OEsophagus* (*a*) being as it were a Tunnel 'which receives what we swallow whether Li-'quid or Solid. But the (*b*) *Pharynx* draws a 'little of the Liquor into its cleft, the *Epiglot-'tis*, which is as it were the lid of the *Pharynx*, 'hindering the greatest part of it from falling 'into it. As a proof of this, if we make any Ani-'mal whatsoever, especially a Hog, drink Water 'tinged with blue or red, and cut his throat 'while he is drinking, we shall find this water 'charged with the Tincture. But every one is 'not fit to make this experiment. We are not 'to make any difficulty of believing that part 'of the drink slips into the *Aspera Arteria*. 'But it may be ask'd how comes it then to pass, 'that in drinking too swift, the Water getting 'into the cleft of the *Pharynx*, raises a violent 'Cough. It is because the quantity of the 'Water being too great, opposes directly the re-'turn of the Air from the Lungs in expiration. 'Whereas when a little slips in at the clift, 'slipping gently down the sides of the *Aspera Ar-'tiria*, it hinders not the Air from Rising. But 'on the contrary facilitates the passage by moi-'stening the (*c*) *Aspera Arteria*.

'The Heart draws the moisture from the 'Lungs at the time of inspiration, and after the 'Air hath serv'd the use of the Heart, it returns 'by the way it came. But the Heart sucks up 'a part of the moisture which passes into its 'Bag, letting the rest return with the Air.

'This Air being return'd as far as the Pallate '(*d*) escapes thro a double passage, and it is ne-'cessary that it shou'd go out and the moisture 'also, they being of no use to the nourishment 'of the Body. How can Wind and Crude wa-'ter serve for the nourishment to a man, not

(*a*) *The Gullet.*

(*b*) *The upper-part of the Wind-pipe.*

(*c*) *Wind-pipe.*

(*d*) Διαίρει τὸν οὐρανον.

'but that one and t'other have their use, for 'they serve to fortifie the Heart against the 'Evil it is naturally afflicted with, *that is ex-'cessive heat.*

'The Heart is a very strong *Muscle*, not for 'its *Tendons*, but for the hardness and compact-'ness of the Flesh. It has two distinct *Ventri-'cles* in one inclosure, (*e*) one on one side, and 't'other on t'other, which are not like to one 'another; the one is on the right-side, at the 'mouth of the *great Vein*, and the other on the 'left, and they take up almost the whole Heart. 'The cavity of the first is greater than that of 'the latter, and is more soft, but it extends 'not quite to the point of the Heart, the extre-'mity of which is solid, it appears as if it were 'sewed or fixed to the Heart. The Left *Ven-'tricle* is situated directly under the Left Nip-'ple, to which it answers in a right Line, and 'where its pulsation or beating may be felt. Its 'sides are thick, and it has a cavity like that 'of a (*f*) *Mortar*, which answers to the Lungs, 'which moderate by their nearness the exces-'sive heat of this Ventricle; for the Lungs are 'naturally cold, and receive a further refresh-'ment by the inspiration of the Air. Both 'these Ventricles are rough, and as it were co-'roded within, especially the Left. (*g*) The 'natural fire or heat which is born with us, 'has not its Seat in the Right, and it is some-'thing wonderous that the Left, which receives 'from the Lungs an Air, which is not tem-'per'd or mix'd, shou'd be the most rugged; 'it was likewise made thicker than the other, 'for the better preservation of the aforesaid 'heat. The Orifices of these Ventricles are 'not visible, till the *Ears of the heart* be first 'open'd or cut off, and its head or basis: 'When they are cut off, we find two Orifices 'in either Ventricle, but the *Vena Cava* which 'comes out of one of them, is not seen after it 'is cut. *These are the Fountains of Human Na-*

(*e*) Εν ὄνι περιβόλω.

(*f*) ἐικελον ὄλμω.

(*g*) Ἔμφυτον πῦρ.

ture,

'ture, and from hence flow those Springs that 'serve the whole body. These are the streams that 'give life to Man, and when they dry up he dies.

'At the Exit of these Veins (the *Vena Ca-* 'va, and great Artery) and all round the mouth 'of these Ventricles, there are certain soft and 'hollow bodies called the *Ears of the heart*; 'they have not, however, any perforations 'like the Ears, nor do they serve to hear 'sounds, but they are the Instruments by 'which Nature draws the Air, and shew them- 'selves the Work of an *Ingenious Workman*, who 'considering the Heart ought to be very (*h*) so- 'lid, as being form'd of blood coagulated or 'thickned at the mouth of the veins, and that 'it ought to have likewise the faculty of draw- 'ing, has fix'd *Bellows* to it as Smiths do to their 'Forges, that it might draw the Air by this 'means. In confirmation of this, we see the 'Heart in one part continually agitating it self, 'and the Ears in particular to dilate and sub- 'side in their turns. I am likewise of opinion, '(*i*) the small veins draw the Air in the Left 'Ventricle, and the Artery in the Right. I 'say likewise, that that which is soft, is most 'proper to draw and to be inflated, and that it 'was necessary that (*k*) * what was fix'd to the 'Heart shou'd be refreshed, since it partakes 'of the heat; but the Engine which draws the 'Air ought not to be so large, lest it shou'd 'overcome the heat.

(*h*) *The Author says this place is very obscure, that he has translated it as well as he cou'd; that if he has not succeeded extraordinarily in it, that he has for his comfort the company of the rest of the Interpreters in his misfortune.*

(*i*) Φλεβία.

(*k*) Τὰ ὄπισθεν μετὰ τῆς καρδίης βλήματα,

by which the Author supposes the right Ventricle of the Heart to be meant.

* *But I rather think, that the Auricles were still intended, as by comparing them with the precedent and subsequent expressions will appear.*

'I ought likewise, says *Hippocrates*, to de- 'scribe the *hidden Membranes* of the Heart, '(*l*) which are an admirable Work; some are 'spread within the ventricles of the Heart like 'Spiders Webs, they close the Orifices of the 'ventricles of the Heart, and send their *threads*

(*l*) Ἀξιαπηγητότατον.

'into the substance of the Heart. They seem 'to me to be (*m*) the Nerves or the Tendons of 'this Entrail, and the Origin or Place from 'whence they spring (*n*) the Aortæ. These 'Membranes are disposed by pairs; for to every 'Orifice, Nature has fram'd three, which are 'round above in the form of a Semi-circle. 'Those that know these Membranes, wonder 'how they can shut the Aortæ.

(*m*) *See the Chapter of the Nerves.*

(*n*) *The Aorta signifies the great Artery only in all the succeeding Anatomists, but* Hippocrates, *under that name, comprehends the* Vena Arteriosa *also.*

And if any one (*o*) who understands the ancient Order (or the natural Order and Disposition of this Membrane) takes out one rank (or keeps one rank stretch'd) and closes the other, neither water nor wind can get into the Heart. These Membranes are disposed with more Art, or more Exactness, on the Left-side than the Right. The reason of this is, because the *Soul of Man*, or the *Reasonable Soul, which is above the other Soul*, has its Seat in the Left ventricle of the Heart. This Soul has not its nourishment from the Meat which comes from the Belly, but from a pure luminous Matter separated from the Blood. This Matter which serves for Aliment to the Soul, is abundantly furnished from the neighbouring Receptacle of the Blood, and casts its Rays round, as the Natural nourishment; which comes from the Intestines and

(*o*) Καὶ τὴν καρδίην ἀποθανόντος ἤν τις ἐξεπιστάμενος τὴν ἀρχαῖον κόσμον ἀφελῶν, τὴν μὲν ἀποστερήσει, τὴν δὲ ἐπανακλινεῖ, οὔτε ὕδωρ ἂν διέλθοι εἰς τὴν καρδίην, οὔτε φύσα ἐμβαλλομένη. *Which words* Foesius *translates thus:* Siquis veteris instituti probè gnarus, mortui animalis corde exempto, hanc quidem demat, illam vero reclinet, neq; aqua in cor penetrare, neq; Flatus emitti poterit. *And* Cornarius, *much after the same manner.* Siquis veteris, eximendi cor mortui, moris gnarus, aliam auferat aliam reclinet, neque aqua, *&c.*

Why these Translators render the word κόσμος, *by that of* Mos, *or* Institutum, *which it does not signifie, is a mystery to me; it ought to be translated* Ordo, *with relation to the Membranes:* κόσμος, *according to* Erotian, *is an* Attick *Word, signifying* τάξις, *or Order. I explain also the Word* ἀρχαῖος *Ancient, by the term Natural,* κόσμος ἀρχαῖος, Ordo vetus, seu naturalis. Ἀρχαιη

Belly,

φύσις, *says* Erotian, πρὸ τοῦ νοσεῖν καὶ κατὰ φύσιν οὖσα, *for* ὑποστηρήσει auferat, *I read* ὑποστηρίζει firmet, *which I suppose to be the true reading, but that the former crept into its place through the error of the* Copists, *misled by affinity of the sound of those two Words.*

Belly, is distributed into all parts; and for fear, lest that which is contained in the Artery, shou'd hinder the course of the nourishment of the Soul, and give a check to its motion, the Orifice of this Artery is closed as aforesaid, for the great Artery is nourished from the belly and intestines, and not by this first or principal nourishment. But the great Artery is not nourished by the blood, which we see, as is manifest by opening the left ventricle of any Animal, for we find it quite empty, or find nothing in it but serous humour, or a little Bile, and the aforesaid Membranes, but the Artery is never without blood, nor the right ventricle. This Vessel therefore gave occasion to the making of those Membranes for the passage out of the right ventricle, is likewise furnished with Membranes, but the blood moves upon that side but feebly. This way is open on the side, to carry the blood thither for its nourishment, but it is shut towards the heart; so that way is left for the air to pass insensibly from the lungs to the heart, not in great quantities, for the heat which in this part is but feeble, wou'd be over-power'd by the cold, the blood not being naturally warm, no more than water which receives its heat from elsewhere, tho' most believe it's hot in its own nature.

This Book of the Heart will give us the greatest Idea of the Anatomy of *Hippocrates* and his exactness, but it is one of those that is not acknowledg'd, either by *Erotian* or *Galen*. What the Author says in the beginning of this Book, *of the passage of one part of the drink into the Lungs*, being a very ancient Opinion, and maintained by *Plato*, who must have it from the

the Phyſicians that preceded him, of which *Hippocrates* was moſt conſiderable; we might infer, that the Book in which this Opinion is maintained is his: but thoſe who forged this Book, might on purpoſe inſert this opinion to warrant its antiquity. We ſhall ſee hereafter further proofs that it is ſpurious, in the Chapters of *Ariſtotle* and *Eraſiſtratus*. This opinion is repeated in the Book of the *Nature of the Bones*. It is indeed amply refuted in the fourth book *of Diſeaſes*, but moſt Authors agree this later book not to be *Hippocrates's*. We ſhall find ſomething more of importance in the Chapters of the *Fibres*.

We have ſeen already three different Opinions taken from the Writings of *Hippocrates*, concerning the *Origin of the Veins*; there is yet a fourth, and what is more particular. This later opinion is to be found in the ſame book with the third; I mean the book of the *Nature of the Bones*, in which the Veins are derived from the Head. The paſſage is this: *The veins which are ſpread thro' the body, and which give it* (p) *the ſpirit, the flux and the motion, are all branches of one Vein; whence it draws its Origin, or it terminates, I know not, but ſuppoſing a Circle a beginning is not to be found.*

(p) See the Chapter of the Nerves.

Something like this is what we read in (q) another place. *There is no origin or beginning in the body, but the parts are equally both beginning and end, for in a Circle there is no beginning.* There are ſome other paſſages parallel to theſe. (r) *The nouriſhment comes from the inward parts to the hair, nails, and outward ſuperficies. It goes likewiſe from the external parts and ſuperficies, to the internal. All agree, conſent and conſpire together in the body.* And a little after: (s) *The great Principle reaches to the extremities, and the extremities to the great Principle.* (t) *The Milk and the Blood come from the ſuperfluity of the nouriſhment, or are the remainder of the nouriſhment of the body.*

(q) De locis in hom. ſub initia.

(r) Lib. de Alimen.

(s) Ibid.

(t) Ibid.

(u) The

(u) *The Circulations go a great way in relation to the Fœtus, and to the nouriſhment; after the nouriſhment is perform'd, what remains returns and turns to Milk, and becomes nouriſhment to the Mother, and afterwards to the Fœtus.* And again, *the ſame way which leads upwards, leads alſo downwards; or, there is but one way which goes both upwards and downwards.*

(u) Περὶ δίαι. *The ſame word is to be found in the firſt book of Diet. We find there likewiſe theſe following words:* περιφέρεσθαι, *to turn about,* περιφορὴ *gyration, or turning round;* περιφερῶς, *terms uſed by* Hippocrates, *to ſignifie the Mechaniſm of our bodies, by an alluſion to the methods uſed by Artificers of all ſorts in their Shops.*

(w) *All the Veins communicate, and run one into another; for ſome are joyn'd immediately together, others communicate by ſmall veins, which run from the Trunk of one to another, and which ſerve to nouriſh the fleſh.*

(w) De Loc. in Hom.

(x) *There are a great number of different veins which come from* (y) *the Ventricle or Belly, by which the nouriſhment is conveyed into all the parts of the body. The ſame nouriſhment paſſes alſo from the great veins, as well internal as external, to the belly, and the reſt of the body. Theſe veins ſupply one another reciprocally with nouriſhment, thoſe without to thoſe within, and thoſe within to thoſe without.*

(x) De Natur. hom.

(y) ἀπὸ τῆς κοιλίης. *So read all the* MSS. *ſays* Foeſius. *Yet* Galen *reads* ἀπὸ τῆς ἀόρτης, *from the* Vena Cava.

(z) *The fleſh draws from the belly, and likewiſe from without; and our ſenſes diſcover to us, that all the body is tranſpirable, from within to without, and from without to within. Hippocrates* ſpeaks in another place of the (a) *reſt of the blood and ſpirits in the Veſſels,* which ſuppoſes a precedent motion.

(z) Ἕλκουσι, καὶ ἱδρῶσι ὅλον τὸ σῶμα. Epidem. lib. 6. ſect. 6.

(a) Σῆψις. De Diet. acut.

See the whole paſſage at length in the Chapter of Blood-letting.

We have both related and render'd as exactly as poſſible, the foregoing paſſages concerning the

the motion of the blood, spirits, and nourishments in the body, because they seem to point at the most considerable Anatomical discoveries of our Age. *Hippocrates* did unquestionably acknowledge a sort of circulation of the blood and humours: the aforecited passages are in express words. He uses also in another place, a term by which the Greeks used to signifie (b) the *reflux* of the Sea, to express the *return* of the humours from the skin to the centre of the body.

(b) Ἀμπωτις, lib. de humor. in prin.

It is necessary here, to avoid a fallacy, in giving to *Hippocrates* the honour of a discovery reserved to our Age, to make the following Remarks. It is apparent that this ancient Physician held this flux and reflux, or this circulation, to be made thro' the same Vessels which carry'd and brought back indifferently from the Centre to the Circumference, and from the Circumference to the Centre again. As for what escaped the known Vessels, it pass'd according to him (c) thro *insensible channels*, and ways undiscoverable, which yet were open as long as the Animal liv'd, according to the principles laid down by him and related by us, that all *consents, conspires and agrees together in the body*, or that all is *transpirable* from within to without, and from without to within.

(c) De morb. lib. 4.

If these Principles served his turn in this case, the *attraction* spoken of before, and the *faculties* subservient to *Nature*, brought him off easily for the rest; that is, that the motions of the blood and humours were usually determined by *necessity* and *attraction*. (d) *The blood*, says he, *which by the order of nature descends but once a month to the Womb, flows thither every day while the* (e) *Seed or Fœtus therein contained, draws what is necessary for it, according to its strength, and has its respiration greater or less. At first, the respiration of the Fœtus being very small, little blood comes from the Womb; but as by this respiration increases the Fœtus draws more blood,*

(d) De Nat. Puer.

(e) Fœtus.

blood, and it deſcends in greater quantities into the Womb.

Nor does the *Fœtus* only draw, but all the parts likewiſe. (f) The *Ventricle* or *Stomach*, ſays *Hipporates* elſewhere, *is a fountain which furniſhes all the body when it is full; but when it is empty, it draws in its turn from the body which exhauſted it. The Heart, the Spleen, the Liver, and the Head, are the fountains which ſupply the other parts, and in their turns draw from them.* There are in *Hippocrates* a hundred paſſages like theſe, ſome of which we ſhall take notice of in the ſequel. The Office of Nature, or the Faculties, is, according to him, to regulate the attraction, and provide for all the neceſſities of the Animal; *Nature, as we have obſerved, or its Faculties, nouriſh, and make every thing to grow and increaſe.*

(f) De Morb. lib. 4.

We ſhall add but a word or two more upon the ſubject of the motion of the blood in the Veins and Arteries, by which we may judge of the Idea *Hippocrates* has had of it. *There are,* ſays he, (g) *two other* (h) *veins which beat continually; theſe veins are the only ones in the body that contain no blood, for the blood turns from 'em. Now that which turns away, or returns, is a contrary motion to that which comes forward on that ſide; ſo that the firſt retiring, or withdrawing from theſe veins, and that which comes from above, endeavouring to deſcend, they do not agree, but puſh one another by turns, and mix and circulate one with another, which produces the pulſation or beating of theſe veins.*

(g) De loc. in Hom. *This Book is by univerſal conſent agreed to be genuine.*

(h) *By this name* Hippocrates *underſtands as well the Arteries as Veins.*

We ſay nothing at preſent of the extraordinary motions of the blood and humours; we reſerve them for the next Chapter. I know that ſome of the greateſt (i) Anatomiſts and Phyſicians of the Age, Men very learned in the Languages, and all ſorts of Literature, have done, and yet do believe, that the aforecited paſſages go abundance further. We ſhall have occaſion to examine their Opinion in the Second Part of this Hiſtory.

(i) Riolan. *and ſeveral others.*

Of

Of the BRAIN.

(k) Lib. de Gland. Galen *supposes this Book to be spurious.*

(k) The *Brain* is reckoned by *Hippocrates* among the *Glands*, because it appeared to him *of the same nature, being white, friable and spungy as they were.* And he believed, *that the Brain sucked up the superfluous humours of the body like the other Glands, which being all of a spungy nature, imbibe*, says he, *moisture easily.*

But there is this further of the Brain; *That the Head being hollow and round, draws incessantly, like a sort of Cupping-glass, the moisture from the rest of the body, which rises in the form of a vapour; after which, it being over-charged, it sends it down to the lower parts, especially the Glands, from whence come Defluxions and Catarrhs.*

(l) Lib. de Morb. sacro. (m) Lib. de Corde. (n) Γνώμη. (o) De loc. in hom.

Hippocrates in some other places, makes the Brain (l) *the Seat of Wisdom and Understanding*, altho', as we have seen before, he lodges the (m) *Soul*, which is the same thing with the (n) *Understanding* in the Left Ventricle of the Heart. *Hippocrates* takes notice elsewhere, that the Brain was (o) cloathed with two *Membranes*, the one thick and the other thin. We shall have further occasion to speak of the Brain and its Membranes, when we speak of the Senses and their Organs.

Of the NERVES.

If *Hippocrates*'s Anatomy of the Brain be very scanty, he has yet less of the Nerves. To understand rightly the following Remarks, we must take notice that the Greek Anatomists that came after *Hippocrates*, distinguished three sorts of parts which were before confounded; the Nerves called νεῦρα, which are the passages of the Animal Spirits, which communicates sense and motion to all the parts of the Body, the Tendons, τένοντες, which come from the Muscles,

Muſcles, and ſerve to contract or extend the Members and the Ligaments, συνδεσμοι, which ſerve peculiarly to ſtrengthen the Articulations of the Bones. *Hippocrates* has given the firſt of theſe names indifferently to all the three parts; ſo that νευρον, Nerve, did as well and as often ſignifie in him a Tendon and a Ligament. He ſeems ſometimes to mean by it a Nerve, tho', according to *Galen*, *Hippocrates* uſes generally the word τενων in that ſignification.

There is a paſſage in the pre-notions of *Cos*, where he ſpeaks of (a) *internal Nerves* and *ſlender Nerves*, by which may be underſtood the Nerves properly ſo call'd.

(a) Τὰ ἐντὸς νεῦρα καὶ λεπτὰ.

There is likewiſe another paſſage, wherein thoſe names ſeem to be given to the true Nerves. (b) The *Riſe or Origin of theſe Nerves*, ſays Hippocrates, *is from the back part of the Head, continuing along the Spine of the Back to the Iſchium; whence come the Nerves which go to the Privities, to the Thighs, the Legs, the Feet, and the Hands, and diſtribute themſelves even to the Arms, one part going into the Fleſh, the other along the Bone,* (c) Perone *to the Thumb, while it traverſes the fleſh to the reſt of the Fingers. It goes alſo to the Blades of the Shoulders, to the Breaſt, and to the Belly, through the Bones, and through the Ligaments. There come alſo others from the Privities, which taking their courſe by the* Anus, *tend toward the cavity of the Hips, proceeding afterwards part upon the upper part of the Thigh, and part under the Knees; they continue to the Tendon and Bone of the Heel, to the Feet, and ſome to the* Perone, *and ſome others to the Reins.*

(b) Lib. de Off. Nat.

(c) Παρὰ τὸν περόνην.

Hippocrates ſeems here to ſpeak of real Nerves, yet when he comes in the ſame Book, to aſſign the uſe of the Nerves, which he deſigns by the ſame name, he confounds them with the Tendons. *The Nerves*, ſays he, *ſerve to bend, to contract, and extend the Members.*

In

(d) Νεῦρον.

In this later place, the word (d) *Nerve* may perhaps signifie a *Tendon*, whereas in the former it signifies a *Nerve*. But if *Hippocrates* knew the Nerves, he seems to have been a stranger to their use, for in the same passage he gives there the proper Office to the veins. By the whole passage we may see what he thought of the uses of some other parts: *The Bones*, says he, *give the form to the Body, and support it. The Nerves bind, contract and extend the Members. The flesh and the skin unite all the parts together. The veins which are spread thro' the whole body carry* (e) *the Spirit, the flood or facility of flowing, and the motion. By these veins which carry the Spirit*, &c. we are to understand the *Arteries*, by what has been before observ'd of the Office *Hippocrates* allots them. There is yet another passage in the *fourth Book of Diet*, where he speaks of the *passage of the spirits through the veins and through the blood*; and observes, that 'tis their *natural way*. *Convulsions*, the *Palsie*, *sudden Speechlessness* and *Vertigoes*, are there taken notice of as effects of the *interception of the spirits in the veins*; and the *Apoplexy* seems to be intended by the name of (f) *Interception of the veins*. See anon the passage at length, in the Chapter of Blood-letting.

(e) Πνευμα καὶ ῥεῦμα καὶ κένησιν.

(f) Φλεβῶν κατάληψις.

As for the word τόνοι, which as we have said generally signify'd a Nerve, we must examine the principal passages wherein it is found, that we may give the truer judgment of it. The following are the most considerable passages. We shall first propose one, wherein *Hippocrates*, after having laid down some of the Symptoms that accompany a dislocation of the *Thigh bone* forward, adds, (g) *That in such a dislocation they feel abundance of pain, and that there is a suppression of Urine, because the head of that bone presses upon very considerable Nerves, so that it causes a Tumour in the Groin. Galen*, upon this passage says, (h) *That by these considerable Nerves* Hippocrates *meant the Nerves which go along with*

(g) Lib. de Artic.

(h) In Lib. de Artic. Comment. 3.

with the Vein and Artery thro' the Groin, which are call'd (i) *conſiderable, or of great power, because they are near the ſpinal Marrow, and come out at the ſame place with thoſe that go to the bladder. Hence it is, that the head of the Thigh-bone being diſplaced this way, the bladder it ſelf ſuffers, and ſuch an inflamation ariſes, that no Urine can paſs. It ſometimes alſo happens as* Galen *ſays, That the Urine is ſtopp'd with the greatneſs of the inflamation, which reaches to the neck of the bladder and the* ſphincter *Muſcle, and ſtops by that means the paſſage.*

(i) Επικαι-ρότατοι.

If the ſuppreſſion of Urine ſpoken of, ariſes from the compreſſion of the Nerves deſign'd by *Galen*, we ſhould rather attribute this ſymptom to a *Stupifaction*, or a ſort of *Palſie* of the bladder, than to an inflamation of it, an inflamation being not ſo natural a conſequence of the compreſſion of the Nerves as numbneſs; but *Hippocrates* himſelf ſeems to acknowledge, that this inflamation is the effect of the pain preceding, and this makes me ſuſpect, that by theſe Nerves he meant no more than the Fibrous and Tendinous parts of the Muſcles of the bladder, or near it.

We find in the ſame Book another paſſage, wherein *Hippocrates* ſeems to deſign the Nerves by the name τὸν. 'If you would, *ſays he*, 'cauterize or burn the skin under the Arm-'pits, you muſt take care of going too forward, 'or taking too much, for fear of hurting ſome 'conſiderable Nerves, which are near the Glands 'of that part. *Galen* wou'd have it, that *Hippocrates* here points at the Nerves that come from the ſpinal Marrow to the Arms; and, indeed, it ſeems as if he cou'd mean nothing elſe. Nevertheleſs, what *Hippocrates* adds preſently after, perſwades me that he deſigns nothing but the Tendons of the Muſcles which draw the Arm downwards. 'You muſt know, 'ſays he, that when you have lifted up the 'Arm very high, you cannot lay hold on the

'skin of the Arm-pit, at least not so as to ex-
'tend it; the Arm being lifted up, the skin
'which was under the Arm-pit disappears, or
'can't be pinch'd: And you must further take
'care of the Nerves, which in this posture ad-
'vance, and are extended very much, which
'must in no manner be hurt. He uses also in
this place the same name τὸν.

The same Book likewise furnishes us with a third passage, wherein we meet the word τὸν, repeated several times it is in speaking of the *Articulations* of the *Vertebræ*; but all that he says there, seems better explicable of the *Ligaments* than of the *Nerves* properly so call'd.

(k) De Morb. vulgar. lib. 2. sect. 4.

We find likewise in another (k) Book of *Hippocrates* the following passage: 'There are two
'Nerves, τένοντες, which come from the Brain,
'which passing behind the great Vertebræ, draw
'sidewards from above towards the Gullet or
'Oesophagus, and touching the Artery on both
'sides, join again as if there were but one, and
'terminate where the Vertebræ and the Dia-
'phragma take their Origin, or are join'd.
'Some have supposed that these Nerves part-
'ing in this place, tended towards the Liver
'and towards the Spleen. There is another
'Nerve which proceeds from each side the Ver-
'tebræ along the Spine, and passing obliquely
'over the Vertebræ, disperses it self into the
'sides. And these Nerves, as well as the Veins,
'(of which I spoke before) seem to traverse the
'Diaphragm, and terminate in the Mesentery:
'These Nerves re-joining again at the place
'where the Diaphragm takes its Origin, and
'passing through the middle below the Artery
'return to the Vertebræ, and at last lose them-
'selves in the *Os Sacrum*.

It is impossible to translate this passage well by reason of its obscurity; it is taken from a fragment of Anatomy in the Book before cited, which appears to be out of its place, having no coherence with any thing, either antecedent

cedent or conſequent, yet *Galen* has commented upon this Book of *Hippocrates*, (*l*) for he relates ſome of the firſt words of the paſſage we have tranſlated, which proves that the fragment from whence it was taken, was inſerted even in his time in the place where we now find it. *Galen* contents himſelf to inſinuate in two words, that this paſſage treats of real Nerves, without giving himſelf the trouble to explain it entire; and perceiving that this paſſage was little for the honour of *Hippocrates*, he goes about to excuſe him, ſaying, *What he writ was only for a* (m) *Memorandum for himſelf, and not to treat exactly to the bottom of this matter.* And to give the more credit to it, he adds, *That the firſt and third Books of his Epidemicks were the only Books which* Hippocrates *finiſhed, or that he wrote with any deſign of publiſhing.* The paſſage here meant being taken out of the ſecond, which, according to *Galen*, was but a ſort of Meddly which the Author had not digeſted; this may be ſo, but he ought to have ſhewn that *Hippocrates* had elſewhere ſpoken better, or more clearer, on this head.

(*l*) Comment. in lib. de artic.

(m) Τπομνηματικῶς, ὑ συγγραφικῶς.

It is to no purpoſe to perplex our ſelves to find in an Author what he has not; if we ſhou'd allow that this ancient Phyſician, and the *Aſclepiades* his predeceſſors, knew or had ſeen ſome conſiderable Trunk of Nerves, as it was hard if the practice of Chirurgery gave them no occaſion, they appear not to have diſtinguiſh'd them well from Tendons or Ligaments, nor to have known the true uſe of them.

(*n*) The forecited paſſage, in which *Hippocrates* aſſigns to the Veins and Arteries the Office of the Nerves, is a convincing proof of his Ignorance on that ſubject; but there cannot be a better proof than we find in the Writings of this Phyſician, and the manner of his reaſoning with (*o*) *Alcmaon*, and other Philoſophers of his time, about *Hearing*, *Smelling*, and the

(*n*) *See the Chapter of Blood-letting.*

(*o*) Vid. lib. 4.

reſt of the *Senſes*; therein we do not ſee that either one or t other ſo much as ſuſpected the ſhare the Nerves have in Senſation.

Of the Organs of SENSE.

We have ſeen before *Alcmæon*'s Opinion: The following deſcriptions of the *Organs of Senſe* are taken from *Hippocrates*. (a) 'The Ears, 'ſa's he, have a hole which butts upon a bone 'as hard and dry as a ſtone, to which is join'd 'a Fiſtulous cavity, or a ſort of paſſage oblique 'and narrow, at the entry of which there is a 'Membrane extreamly fine and dry, whoſe 'drineſs, as well as that of the bone, produces 'the ſound, the Air being reflected by this 'bone and by this membrane. After which, without mentioning the Nerves, he endeavours to prove that whatever is dry ſounds moſt. In another place he ſays, (b) 'That the cavities 'which are about the Ears are made only for 'the better hearing of noiſes and ſounds. And he adds, 'That whatever comes to the Brain 'by the Membrane (which encompaſſes it) is 'diſtinctly heard, that for that reaſon there is 'but one paſſage which pierces in this place to 'the Membrane which is ſpread over the 'Brain.

(a) Lib. de Carn.

(b) De Loc. in Hom.

As for the *Smelling* he ſays, 'The brain being 'moiſt, has the faculty of ſcenting or ſmelling, by drawing in the odour of dry things 'with the air, which runs a-thwart (c) certain 'dry bodies. The Brain, *adds he*, reaches even 'into the cavity of the Noſe; in this place there 'is no bone between them, but only a ſoft cartilage like a Spunge, which can neither be 'call'd bone nor fleſh.

(c) Διὰ τῆς βεγχίων ξυρῶν ἐοντων Lib. de Carnib. 4.

He deſcribes the Eye after this manner: 'There are, *ſays he*, ſome ſmall veins extreamly ſlender, which go (d) into the eye thro' 'the Membrane which incloſes the Brain. 'Theſe veins nouriſh the light of the eye with a 'Liquor

(d) Ἐς τὴν ὄψιν, *into the ſight or eye.* Lib. de loc. in hom.

'Liquor extreamly pure, which comes from 'the brain, in which the Images of things ap- 'pear to the eyes; the ſame veins, if they dry 'up, extinguiſh the ſight. There are alſo 'three Membranes which encompaſs the eye, 'of which the firſt is the thickeſt, the ſecond 'is thinner, the third is extreamly fine, which 'preſerves the liquor or humour of the eye. 'The firſt being hurt, the eye is out of order: 'The ſecond being broken, puts it in great dan- 'ger, that it puffs outward like a bladder: 'But the third, which preſerves the humour, 'is that whoſe breaking is of worſt conſe- 'quence.

What follows we find in another (e) Book. *We ſee for this reaſon, or after this manner, viſion is made.*

(e) Lib. de Carn.

'There is a vein which runs from the Mem- 'brane of the Brain, which paſſing thro' the 'bone, enters into each eye. By theſe two 'veins, the moſt ſubtil part of the viſcid hu- 'mour of the brain diſtils as it were thro' a 'Streiner, and forms round about it a Mem- 'brane like to that which is tranſparent in the 'eye, which is expoſed to the air and winds, 'which is form'd much after the ſame manner 'that other Membranes are; but there are ſe- 'veral Membranes about the eye, which are 'like to that which is tranſparent within. In 'this tranſparent, the light and luminous bo- 'dies are (f) reflected, and by this reflection 'viſion is made. Viſion is not made by what 'is not Diaphanous, and does not reflect. The 'reſt of the white about the eye is a ſort of 'fleſh, and what we call the ſight appears 'black becauſe it is deep. The Tunicles which 'are about it are black for the ſame reaſon. We 'call, *ſays he*, a Membrane or Tunicle, that 'which is like a skin, which is no way black 'of it ſelf, but white and tranſparent. As for 'the moiſture which is in the eyes, it is ſome- 'thing viſcid, for we have ſometimes ſeen, af-

(f) Ἀνταυ- γίαν.

'ter the breaking of the eye, that there came 'out a thick humour, which is liquid while it 'is warm, but solid as Incense when it is 'cold.

Those that think that *Hippocrates* knew as much as we do now, may say that he called the *Optick Nerves* veins. 'Tis true this name signifies variety of things in this Author, for he gave it not only to the Arteries, but likewise to the Vessels which contained no blood, such as the Ureters, because they are round, long, hollow and white, like veins. He does indeed sometimes distinguish certain veins by the Epithet of (*g*) *veins that hold blood*, but 'tis not in opposition to the Nerves, but to certain Vessels which he calls (*h*) veins that are very slender, and contain but little blood. He talks also of a *Nerve* full of blood, which according to *Erotian* shou'd be a vein, tho' others understand by it the *Panniculus Carnosus*. A learned Interpreter of *Hippocrates* pretends that he gave to some veins the Epithet of *hollow*, to distinguish them from veins that were (*i*) *solid*; but I find not this later word in *Hippocrates*, tho the *hollow* veins there cited might be meant of the veins and arteries in general, which are both hollow Vessels. The same Interpreter says elsewhere (*k*) that *Hippocrates* in one place, comprehends under the name of *Veins*, *Nerves*, *Tendons* and *Ligaments*, which he appears not to me to prove. *Rufus Ephesius* tells us, That the most ancient *Greeks* call the *Arteries* Nerves; if it be true that *Hippocrates* called the Optick Nerves veins, he ought to have said that the Ancients reciprocally called the *Nerves* by the names of *Arteries* and *Veins*.

All that we can gather from all this is, that the inaccurateness of *Hippocrates*, and other Authors of those Times, in distinguishing different Vessels by different names, shews that they had but a very superficial knowledge of them. Perhaps the word (*l*) *Vein* was a term

as

(*g*) Φλέβες ἐνόιμοι.

(*h*) Ὀλιγαίμοι καὶ λεπταὶ, lib. de Ossium Nat.

(*i*) Φλέβες στερεαὶ, vid. Foesii Oeconom. Hippocr. in voce νεῦρον.

(*k*) Id. in voce φλέβες.

(*l*) Φλὴψ.

as general amongſt them as (*m*) that of *Veſſel* amongſt the Anatomiſts ſince, which ſignifies indifferently a *Vein*, *Artery* or *Nerve*, or even the *Ureters*, or any other parts that ſerve for the conveyance of Liquors or Spirits. If it were ſo, the Ancients run no riſque when they call all the Veſſels *veins* without diſtinction.

(*m*) Ἀγγεῖον.

Of the FIBRES.

Before we quit the *Nerves*, we muſt examine the Greek word ἶς, whoſe plural makes ἶνες, by which it is pretended that *Hippocrates* ſignify'd equally a *Fibre* and a *Nerve*. Some ſays *Erotian* will have this word to ſignifie a *Nerve*, others explain it only of the *Fibres*, whereof the Nerves are compoſed. The Greek Authors that have written of Plants, have call'd by this name the *Nerves* or *Strings* which appear on the back of Leaves, and the ſtrings at the end of Roots. The Anatomiſts have given the ſame name to the ſmall ſtrings which are in the fleſh, and other parts; and the *Latins* have tranſlated it *Fibræ*. *Hippocrates* has undeniably uſed the word in that ſenſe; as when he obſerves, that the *Spleen is full of ſtrings or fibres*. He takes notice alſo of the *Fibres in the blood*; but it is pretended likewiſe, that he ſignified the *Nerves* by it. To prove it, a paſſage is cited, where he ſays, (*a*) *That the heart has Nerves or Fibres which come from all the Body*.

(*a*) De Offic. Natur.

He uſes there the word ἶνας, which we find no where elſe; but *Foeſius* reads ἶνας. This latter word may as well be rendred Fibre as Nerve; that which inclines us to the later ſignification, is what he adds as a proof, *That the Seat of Thought is rather about the Thorax than any other place of the body*, becauſe this agrees with the opinion of thoſe who bring the Nerves from the Heart, as we ſhall ſee hereafter: But,

perhaps, neither the common reading, nor that of *Foesius*, are true. And we ought to read with *Cornarius* ἡνίας. *habenas*, the Reins changing one letter it alters not the pronunciation. This Author translates this passage thus: 'The Heart is situated as in the Streights 'of a passage, that it may hold the Reins for 'the guidance of the whole Body. For this 'reason Thought has its Seat about the Thorax 'or Breast, rather than any other part. The 'changes of colour also are produced by the 'opening and shutting of the veins by the 'Heart; when it opens them it looks fresh and 'lively, when it shuts them we become pale 'and wan.

Of the MUSCLES.

There is little more to be found in *Hippocrates* concerning their Muscles than their name. The following passage is the first that takes notice of them. (a) 'The parts whose flesh is 'turn'd round, which is what we call a (b) Mus-'cle, have all a belly or a cavity. (c) For 'all that is not composed of parts of a diffe-'rent nature, whether it be covered with a 'Membrane, or whether the flesh covers it, all 'that is hollow, and while it is well, it is full 'of spirit, but when it is diseased it is fill'd 'with a sort of water, or corrupted blood. 'The Arms have flesh of this sort, the Thighs 'and the Legs the same, as well as the most 'meagre and fleshless parts.

(a) Lib. de Arte.
(b) Μῦς.
(c) Ἀσύμφυλον.

We find in another place the word (d) ξυναγώγιες, which can be nothing but an Adjective to μύες, which is understood, οἱ ξυναγώγιες μύες, *Musculi adductores*, or *adstrictores*: The Muscles which serve to *draw back* or *gather* together. He speaks there of the *Anus*. I know not whether there be any other particular wherein the action of the Muscle is touch'd.

(d) De Off. Nat.

As

As for the names, the ſucceeding Anatomiſts diſtinguiſh'd the Muſcles; he has ſpoken in one place of the Muſcle call'd (e) *Pſoas*.

(e) Lib. de Artic.

Of the Oeſophagus; *of the* Stomach *or* Ventricle; *and of the* Guts.

(a) The *Oeſophagus*, according to *Hippocrates*, is a Tunnel which reaches from the Tongue to the Stomach, which is the place where the Meat it putrified, or is concocted. We find both theſe expreſſions in *Hippocrates*: He calls the Stomach, in the paſſage we have cited, the putrifying Belly, (κοιλίη σηπτικὴ.) (b) He uſes elſewhere the word ἀκροσαπὲς, that is *which begins to putrifie*, ſpeaking of the nouriſhment or food in the ſtomach. But we find much oftner the words πέψις *Coction*, and πέσσειν, *to Concoct*. This digeſtion, according to him, is made by the heat of the Stomach, which he calls a part all *Nervous*, which joins to the Liver on the Concave-ſide.

(a) Lib. de Anatom.

(b) Lib. de Aliment.

We muſt further take notice, that the words ἰσοφάγος and στόμαχος, ſignifie the ſame thing in our Author. The latter ſignifies often in *Hippocrates* the Orifice, or mouth of any Veſſel or part whatſoever, as of the Bladder, of Gall, the Matrix, *&c.*

(c) *Hippocrates* ſeems not to diſtinguiſh more than two Guts, one which is ſtraight, about the length of a dozen Cubits, being afterwards full of folds; *ſome*, ſays he, *call it Colon*. And he obſerves in another place, (d) This Gut in a Man is like that of a Dog, but that in a Man it is bigger. This Gut is ſuſpended by, or faſten'd to a part which he calls *Meſocolon*, that is the middle of the *Colon*, and that part it ſelf is faſten'd to the Nerves which come from the ſpine of the back, and paſs under the belly. The ſecond named ἄντρον, *is furniſhed with abundance of fleſh all round, and ends in the Anus.*

(c) Lib. de Anatom.

(d) De Morb. Epidem.

Elſe-

Elsewhere he says, This latter Gut is Porous, and adds some particulars concerning the Intestines, which shall be remembred when we come to the *Reins*.

Of the LIVER.

Hippocrates says of the Liver, that it abounds more with blood than the rest of the Bowels, and that there are in it two eminencies which they call *Ports*.

He says further, That the Liver has five Lobes, or is divided into five Parts. We have seen before, that he has made it in another place the Origin of the Veins. He observes that several *Bronchiæ* pass from the Heart to the Liver; and with these *Bronchiæ*, the great vein by which the whole body is nourished. He elsewhere calls this vein (*a*) the *Liver-vein*; he assigns to the Liver the Office of separating the Bile, which it does by the means of its veins, which draw whatever is Bilious, or proper to make Bile in the Aliment.

(*a*) Ἡπατίτις.

Of the SPLEEN.

The *Spleen* beginning from the last of the short Ribs on the Left-side, stretches its self out like the print of a Man's foot; it receives one vein that divides it self into an infinite number of strings like the threads of a Spiders web, which are full of blood, and diffused through its whole substance. It is fasten'd, or hangs to the *Omentum*, which it furnishes with blood by divers small veins. *Hippocrates* says in one place, that the *Spleen* is (*a*) *Fibrous*. He says also, that it is soft and spungy, and by that means draws from the Ventricle which it is near to, part of the moisture which comes from the drink, the rest being afterwards suck'd up by the Bladder of Urine.

(*a*) Ἰνῶδες.

Of

Of the LUNGS.

The Lungs have, according to *Hippocrates*, five *Lobes* like the Liver; they are cavernous, rare, and pierced with divers holes like Spunges. (*a*) For this reaſon it draws from the neighbouring parts the moiſtures they contain.

(*a*) De priſc. Med.

Of the Membrane *which ſeparates the Belly from the Breaſt.*

The name which *Hippocrates* gives to this *Membrane*, which ſeparates the Belly from the Breaſt, is the ſame by which the Greeks ſignify'd (*a*) the *Mind* or *Underſtanding*. The moſt ancient Phyſicians called it ſo, out of a perſwaſion that it was the Seat of the Underſtanding, making it to divide the function attributed, as we have ſeen before, to the Heart, which is near it.

(*a*) Φρένες.

Not that this was the generally received opinion; it was believed falſe, even in the time of *Hippocrates*. If the book of the *Falling Sickneſs* be his, the Author of this book expreſſes himſelf thus: *The Part which is called* Phrenes, *is falſly ſo call'd and at random. This name is grounded upon an* (b) *opinion, and not upon any thing real; for I ſee not how this part contributes to* Prudence *or* Underſtanding. *All that it does is, that when any one is ſurprized with any great and ſudden joy or grief, it beats, and cauſes thereby a ſort of uneaſineſs or pain; for it is fine, and more ſtrongly upon the ſtretch than any other part of the body, having no belly or cavity to receive what is good or what is bad, but being alike encumbred with one or t'other. This part,* ſays he, *perceives, or has ſenſe, but it is not the Seat of* Wiſdom *no more than the Heart; wherefore the name of this is as improper as that of the* Ears of the Heart, *which have no hearing.*

In

In another place *Hippocrates* says of this Membrane, That it *has its Origin near the Back-bone behind the Liver*; and in one, that it is nervous and strong. He says yet in another place, That *this Membrane causes madness and folly when the blood stagnates there, or moves too slowly.*

Of the Reins, *the* Ureters, *and Bladder of* Urine.

(a) De Oss. Nat.

Our Author speaking of (a) the *Reins*, numbers them amongst the *Glands*, or at least he seems to think that they have Glands, and those more gross than the rest of the body; but it seems more probable that he meant the Glands near them, whatever they were, than those of this part.

He had said a little before to the same purpose: 'That the Intestines had the biggest 'of all, which drew the moisture therein contained. He believed, That the Reins drew 'likewise the moisture from the nearest Glands, 'and sent it to the Bladder. He supposed in another place, 'That this moisture came from 'the drink; and that the Reins, by a faculty 'peculiar to themselves, having suck'd a part 'from the veins near which they are situated, 'it filtred, or run through the substance of 'em 'like water, and descended into the bladder 'by the veins which lead thither, while the 'rest of the drink soak'd immediately thro' the 'Intestines into the same bladder, the Intestines 'or Intestine, being very spungy and porous 'in the part contiguous to it.

Of the Organs, *and manner of* Generation.

We find in *Hippocrates*, the names of the principal parts distinguishing the Sexes, but he says nothing of their structure. He has this only concerning the *Vesiculæ Seminales*, That *there are on either side the Bladder, little bodies like*

like Honey-combs, in which the ſeed is contained. He believed that it came from all parts of the body, but particularly from the Head, deſcending by the veins behind the Ears down the ſpinal Marrow, and into the Reins. As for the manner of *Conception*, and the *formation* of the *Fœtus* in the Womb, he pretends *that the Seed both of the Male and Female being mingled in the Womb, grow thick and hot, or ſpirituous; after which, the Spirit contained in their Centre expands it ſelf, and draws a part of the Air which the Mother breathes; by means of which mixture, theſe two Seeds in receiving refreſhment, are nouriſhed or inflated, till it forms about it ſelf a ſmall* Pellicule, *which afterwards contains others under it, which are all fix'd together.*

At this time the blood of the Mother flowing into the Womb, and fixing there, produces a ſort of fleſh; from the middle of which ſhoots the Navel, which is a Pipe hanging down from theſe Pellicules, *by which the* Fœtus *breathes, is nouriſh'd and increaſes. That the* Fœtus *is nouriſhed by the Navel,* is repeated (*a*) in more than one place, yet notwithſtanding this, *Hippocrates* elſewhere affirms, (*b*) *That it is nouriſhed by ſucking at the Mouth, that otherwiſe it cou'd not have excrements when it came into the World in its Guts, and would not ſo readily ſuck at the Breaſt if it had not before done ſomething like it.*

(*a*) De Nat. Puer.
(*b*) De Carnib.

Hippocrates continuing to ſpeak of the formation of the Child, ſays, *That the fleſh before ſpoken of being form'd, the blood of the Mother, which is drawn every day in greater quantity into the Womb, by the fleſh which breathes, cauſes the* Pellicules *to ſwell, and that it cauſes foldings in the outward ones, which filling themſelves with this blood, produce what is call'd the* Chorion. *Afterwards as the fleſh grows, the ſpirit diſtinguiſhes or diſentangles the parts, every one going towards its like, the thick to the thick, the clearer or thin to the thin, the moiſt to the moiſt, every thing repairing to its proper place, or to the quarters of*

thoſe

those of the same nature, from whence they had their Origin; so that what comes from the thick remains thick, and the moist, and the rest accordingly, the heat after all bringing the bones to the hardness they are of. After this, the extremities of the body shoot outward like the branches of a Tree; the Parts, as well internal as external, are better distinguished, the Head erects it self above the Shoulders, the Arms separate themselves from the Sides, and the Legs spread themselves out; the Nerves or Ligaments go to the Joints, the Mouth opens, the Nose and Ears shoot out of the Head and are perfected, the Eyes are fill'd with a pure humour, and the distinctions of Sex appear; the Entrails are distinguished and ranged, the Infant begins to breathe by the Mouth and by the Nose, the Belly is fill'd with Spirit or Air, as are the Guts also, and the Air comes to them likewise by the Navel. At length the Guts and Belly open so, that a passage is made to the Anus, *and another from the Bladder outwards. Hippocrates*, or the Author of this Book, having reasoned thus of the formation of the body of a Child, shews that *Plants* are produced after the same manner, and explains their growth from Seeds by the same principles. He hints likewise, that Birds in the Egg have the same formation, but inlarges not much thereupon. The yolk of the Egg is, according to him, the matter of which they are produc'd, and the white their nourishment. From all which he concludes, *That Nature is the same, and acts after a uniform manner, in the generation of Men and Plants, and whatsoever springs from the earth*; in which, his opinion is the same with that of (c) *Empedocles*.

(c) *See the Chapter of* Empedocles.

What *Hippocrates* says of the manner of his discovery, that the mixture of the Seeds in the Womb is soon cover'd with a skin, is pretty remarkable: 'He had opportunity to inform 'himself therein, by means of the advice he gave 'a Musicianess Slave, who being gone six days, 'to the great prejudice of her Voice, and her 'Masters

'Maſters profit, to leap ſeveral times upon the 'ground; which ſhe having done, the Seed came 'away with noiſe. It was like, *ſays he*, to a 'raw Egg without a ſhell, the liquor of which 'was very tranſparent. He ſaw there very fine 'white Fibres upon the Membrane, which con-'tained this liquor, which being mix'd with a 'thick blackiſh red Matter, which made the 'whole Membrane appear red, there was in 'the middle of this Membrane ſomething very 'fine, which he took for the Navel, and it was 'about the beginning of the place of the Origin 'of the Membrane.

The Author continuing to examine what happens to the Embryo in the Womb, from the time that its body is form'd, to the time of its birth, ſays, *That the body of a Female has all its Parts diſtinct, at the end of forty days at fartheſt, and the Male at thirty.* For which he gives this reaſon, *That the Seed which produces a Female is more feeble and moiſt than that which produces a Male.* He gives alſo another reaſon drawn from the time of Womens evacuations after Labour, which for brevity ſake we ſhall omit here. He adds, for the difference of Sexes, That Males are begotten when the Seed of both Male and Female is vigorous; and Females, when their Seed is weaker or moiſter, and has leſs heat. He obſerves, That the Males come from the right ſide of the Womb, which is ſtronger and hotter, and the Females from the left.

'The Body of the Infant being thus rough 'drawn, grows continually, drawing to it ſelf 'the moſt Oily part of the blood of the Mo-'ther, which makes its bones become more 'hard, the fingers part, and nails come upon 'their ends, hair upon their heads, and other 'parts of their bodies. After three months 'the Male begins to ſtir, and the Female gene-'rally after four; tho' there may be ſometimes 'ſome variation. The Infant being come to

'its

'its just growth and bulk, and not finding any 'longer sufficient nourishment from the Mo-'ther, begins to stir violently, and breaks the 'Membranes in which it was wrapp'd, and so 'procures its exclusion, which happens usual-'ly in the tenth month. Being born, it's nou-'rished with the Milk of its Mother, or a 'Nurse. The matter of which this Milk is com-'posed, is the most fat and oily part of the 'Aliment, after this manner. The Womb, as 'it grows big, presses the *Omentum* and Belly, 'and by that compression obliges 'em to dis-'charge their fat, which is presently suckt in-'to their Breasts; the veins of which dilate 'themselves afterwards more and more, by 'the sucking of the Infants.

This, according to our Author, is the manner of the formation, and increase of Infants in the Womb, and of their coming into the World; which is to be understood of ordinary cases, which exclude not the extraordinary ones, whereof in some Books written for that purpose, *Hippocrates* gives a particular Account.

Of the seventh and eighth Months Birth.

There are two Books, one Intituled, *The seventh Months Birth*; and the other, *The eighth Months Birth.* The first of these Children may live, and arrive at a good Age, but not the second; which, according to our Author, must necessarily die in its entrance into the World, or presently after. The reason that he gives of this difference is, That seven months after conception the Child in the Womb being perfectly form'd, and already pretty strong, altho' it has some time to grow, moves very vigorously, which causes the Membranes, in which it is involv'd, to stretch a little, as we see the Ears of Corn open some time before the Grain is ripe. It happens sometimes that this distention

tion being greater than the Membranes can bear, they break and the birth muſt follow. This Birth being too early, moſt of them that are born at that time die immediately. But as we have obſerved, the Infant having at that time his body compleatly form'd, ſome however eſcape with due care.

As for thoſe that remain longer in the Womb, after the relaxation of the Membranes, *Hippocrates* ſuppoſes that the ſtrong efforts they have made, renders them weak and ſick for forty days; ſo that if they are born in that time, the freſh efforts which they are oblig'd to make to force their way into the World, quite ruins their ſtrength, and certainly kills them, whereas thoſe that out-ſtay the term, eſpecially thoſe that have forty days more to recover in; being born in full ſtrength, eaſily ſurvive.

Theſe two forty days are the laſt of ſeven, which *Hippocrates* ſuppoſes to paſs between the time of the conception and the birth of Children, who come according to the ordinary courſe of Nature.

He ſuppoſes at leaſt, that if the Child does not ſtay the full ſeven times forty days, which carries the time of birth ten days over nine months, reckoning as he does thirty days to a month, it ought at leaſt to be enter'd into the laſt forty days; as thoſe are that are born between the beginning and end of the ninth month.

He thought likewiſe that it was ſufficient for Children, that came in the ſeventh month, that they were enter'd into the ſeventh. For which reaſon, he puts thoſe that are born at the end of *one hundred and eighty two days*, and a ſmall part of a day, in the number of thoſe Children that comes at ſeven months compleat, tho' this number of days, after his way of reckoning, makes but ſix months and two days, and wants eighteen days to compleat the fifth forty.

That which perſwaded *Hippocrates* that Children born at ſeven months were more likely to live than thoſe born at eight; and that *ſeven times forty days* were required between conception and a mature birth, was, That he ſuppoſed the number *ſeven* to be the moſt perfect of all numbers, and to have a mighty influence not only in the formation and birth of Children, but even over the life, death, and diſtempers of Men; according to which he ſays in one place, (a) *That the Age or Life of Man is of ſeven days, or is govern'd by the number ſeven; that all that befals him, or all that reſpects the Oeconomy of his body, is regulated by the number ſeven by Septenary periods.* In which he follow'd the opinion of *Pythagoras*, acknowledging with him certain Laws (b) of *Harmony*, by which the whole Univerſe is govern'd, which conſiſts in the conjunction or union of certain Numbers, of which ſeven is the moſt powerful. But whatever was *Hippocrates*'s reaſon for aſſigning theſe poſitive times of birth, 'tis very remarkable that the whole World has ſubmitted to his Deciſion, and his Authority alone has been the Rule and Standard to all the (c) Lawyers and Emperors of *Rome* in their Laws upon this ſubject.

(a) Lib. de Carn.

(b) De partu ſeptimes & Epidem. lib. 2. ſect. 6.

(c) Septimo menſe naſci perfectum partum receptum eſt propter autoritatem doctiſſimi viri Hippocratis. Paulus lib. 7 § de ſtatu hominum. *He is cited upon the ſame account by divers other Lawyers.*

We ſhall cloſe the Account of his Anatomy with this digreſſion, taking notice only, that there are in the Writings of *Hippocrates* many things concerning the Bones, their number, figure and contexture; and that it is the part of Anatomy in which he is of all the moſt exact, as being the moſt neceſſary to the practice of Surgery, particularly that which relates to Fractures and Diſlocations, which he underſtood excellently well, as we ſhall ſhew in proper

proper place: However, we thought not fit to take further notice of it here, becauſe 'tis a part of Anatomy leaſt diſputed in after-times, and becauſe we ſhall give a compleat Syſtem of Anatomy, wherein the Oſteology will be comprized in the Chapter of *Galen*.

This is what we wou'd obſerve of the Anatomy of *Hippocrates*: We ſhall find ſomething relating to it in the next Chapter, and after in that of *Eraſiſtratus*.

Of the Cauſes of Health, *and of* Diſeaſes; *their ſubject and principal differences.*

Hippocrates, as we have ſhewn, laid down three Principles, the *Solid*, the *Liquid*, and the *Spirits*, which he ſometimes explains (*a*) by that which *contains*, and that which is *contain'd*, and that which gives the *motion*.

(*a*) Ἴσχοντα, ἐχόμενα, καὶ ὀρμῶντα.

He ſeems to lay down theſe Principles only to Animal Bodies, and that he deſigned by 'em the three principal *ſubſtances* whereof they are compos'd.

By that which *contains*, we may underſtand the *ſolid* Parts, as the *Bones*, the *Nerves*, or the *Tendons* and *Ligaments*, the *Cartilages*, the *Membranes*, the *Fibres*, and other like Parts.

By that which is *contained*, *Hippocrates* particularly meant four ſorts of Humours, or liquid Matter, (*b*) found in the body: The *Blood*, the *Pituita* or *Flegm*, the *yellow Bile*, and the *melancholy* or *black Bile*, of which we may make two ſorts of different humours, as we ſhall ſee by and by.

(*b*) De Nat. hom.

By that which gives the *movement*, he deſign'd what is otherwiſe call'd *Spirit*, which according to him is a ſubſtance like Air, from whence it is drawn, and is diffus'd thro' the whole body.

Hippocrates ſays, That the *blood* is naturally *hot* and *moiſt*, of colour *red*, and *ſweet* to the taſte: The *Flegm* is *cold* and *moiſt*, *white*, *viſcid*

and *saltish*; the *Bile yellow, dry, viscid and bitter*, and drawn from the *fat* part of the blood or aliments; the *melancholy, black, cold and dry*, very *viscid, windy*, and very *fermentative*.

(c) De Nat. hom.

The Body of Man is composed of four Substances; (c) on these depend *health* and *sickness*. Men are well when these humours are in their natural state, or while they balance one another in quality, quantity and mixture. On the contrary, they are sick when the quantity of any of these is less or greater than it ought to be, or when it is discharg'd from the rest upon any particular part of the body, and especially when they are not mix'd together as they ought to be. We must define *health* and *sickness* from what we have said of 'em: *Hippocrates* himself has given no express definition, except of *sickness*, in one place, which he calls (d) *all that incommodes Man*; but this is too general.

(d) Ὅτι ἂν λυπέῃ τὸν ἄνθρωπον. Lib. de Flatib.

He thought that the *blood*, in good condition, *nourished*; and that it was the fountain of the *vital heat*; that it caus'd a *fresh colour* and *good health*. That the *yellow Bile* preserv'd the body in its natural state, hindering the *small Vessels*, and *secret Passages*, from being stopp'd, and keeping open the Drain of the *Excrements*. He thought it *actuated the Senses*, and help'd to the *concoction of the Aliment*. The *black Bile* was a sort of *Ground*, which serv'd as a support and foundation for other humours. The *Flegm* serv'd to *supple* and facilitate the motion of the Nerves, Membranes, Cartilages, Joints and Tongue, and other Parts.

Besides the four first qualities which *Hippocrates* attributed to the Humours, as *moisture, dryness, heat and cold*, it is apparent that he believed they had, or might have abundance of others, which all had their use, and were never hurtful but when one prevailed over the rest,

rəſt, or was ſeparated from them. Take his own words: (e) *The Ancients*, ſays he, *did not believe that the* dry, *the* cold, *the* hot, *or the* moiſt, *nor any other like quality, incommoded a Man, but that whatever exceeded, or prevailed, of any of theſe qualities, and which Nature cou'd not overcome, was that which incommoded the Man, and that which they endeavoured to take away or correct; ſo of the ſweet, the* moſt ſweet *was the ſtrongeſt, as of the bitter or ſowre, that which was moſt bitter and moſt ſowre; in ſhort, the higheſt degree of every thing. Theſe are*, ſays Hippocrates, *the lateſt diſcoveries of the Ancients in the body of Man, and which were hurtful. There are really in our bodies*, bitter, ſweet, ſowre, ſalt, rough, *and* inſipid, *and abundance of others which have different faculties, according to their quantity or quality. Theſe different qualities are inſenſible, and do not hurt ſo long as they are in due mixture; but if theſe humours ſeparate, and lodge apart, then their qualities become at once both ſenſible and inconvenient.* From what *Hippocrates* has here ſaid we may gather, that he did not ſuppoſe the Matters we have ſpoken of to act only by what the Philoſophers call d *firſt qualities*; ſo far from that, that he ſays a little after, *That 'tis not the* hot *that is of any mighty power*, but the ſowre, the inſipid, *&c. whether within a Man, or without a Man, whether in regard of what he eats, or what he drinks, or what he applies outwardly, in what manner ſoever, concluding that of all the faculties, there are none leſs active than* heat *and* cold.

(e) De priſc. Med. & lib. 2. in the Chapter of Alcmæon.

What we have ſaid of the ſeparation of the humours from one another, relates to what *Hippocrates* ſays in divers places, that the humours move. This motion, which is the cauſe of ſeveral diſtempers, expreſſes ſometimes by a term, it ſignifies (f) a *Fury*, like that of ſome Animals that grow *Luſtful* at certain times.

(f) Ὀιστρᾶν, impetum facere, libidine incendi.

There are other passages by which *Hippocrates* seems to impute Diseases, (*g*) to two of these humours only, the *Bile* and *Pituita*, as they offer'd either in quantity or quality, or place. But as he speaks elsewhere of two sorts of Bile, these two humours may be split into three, and with the blood make four.

(*g*) Lib. de affectionib. & lib 1. de Morb.

(*h*) In some other passages he adds a fifth, which is *Water*, of which he supposes the Spleen to be the Spring, as the Liver and the Brain are of the *Blood*, the *Bile* and the *Pituita*. Some of his Commentators make this *Water* the same with the *Melancholy*, to which *Hippocrates* seems to substitute it. I cannot see how to reconcile their opinion with the Idea he had of that humour; he look'd upon't, as we have said before, as a sort of *Lee* of the rest of the humours, which will by no means agree with water. Nor are they nearer their point for making two sorts of *Melancholy*, one of which we have been speaking, and another which ought rather to be call'd *black Bile*, which is only the yellow Bile turn'd black, as he supposed, by being over-heated and burnt, this having nothing in common with water. The only support of the opinion in question, is, that he says in the same passage, that this water is the *heaviest of all the humours*: I see no reason why we shou'd not object that this is another System, (*i*) since it has been always suspected that *Hippocrates* was not the Author of that Book. This water might be something like what *Hippocrates* elsewhere calls *Ichor*, by which he meant any sort of clear, thin Liquor, form'd in the body of a Man, whether sound or unsound. So he calls by this name what runs from a *malignant Ulcer*, and speaks in several places of *sharp and bilious Ichors*, and *burning Ichors*.

(*h*) Lib. 4. de Morb.

(*i*) *It is ascrib'd to* Polybius *his Son-in-Law. See Book* 4. *Ch.* 1.

(*k*) We find yet a third System of the Causes of Diseases in another book, Intituled, Of *Winds* or *Spirits*, which is mix'd with the Works of *Hippocrates*, but most suppose it not

(*k*) Περὶ φυσῶν, φυσαῖ, & πνεύματα.

to

to be his. The Author of this book uſes ſometimes the word *Wind*, ſometimes *Spirit*, with this difference, That the latter ſignifies the *Spirits* or *Air*, and *Wind* incloſed in the body, but the former the *Wind* without; from whence nevertheleſs, he derives that within by means of the Air drawn by reſpiration, and the Air contain'd in the Food we take. This book upon reading, ſeems to be one of the moſt rational and coherent of all *Hippocrates*'s Works. He looks upon the *Air* and the *Spirits* to be the true *Cauſes of health* and of *diſeaſes*, even in preference to the *humours*, which here are only collateral Cauſes, as the *Spirits* mix with 'em. But this later opinion may be reconcil'd with that which we have before allow'd to be *Hippocrates's*, concerning the effects of the humours; only alledging, that all that has been attributed to them, in relation to health or ſickneſs, ſuppoſes an impulſe of the *Spirits* as the firſt movers, and that therefore *Hippocrates* nam'd them, as we have ſaid before, *that which gives the motion*.

There is, according to *Hippocrates*, as great a variety of external Cauſes of health and diſeaſes, as there is of things without the body of Man which may act upon him, as there is of diverſity in his Conduct, and of accidents in the courſe of his Life.

From this Hypotheſis, it is plain that Health and Sickneſs in general depend upon the following Cauſes: On the *Air* which ſurrounds us, what we *eat* and *drink*, *ſleep*, *watching*, *exerciſe*; what *goes out of our bodies*, and *what is kept in*, and upon the *Paſſions*. In this number likewiſe, are rank'd thoſe *foreign bodies* which occur, and are ſometimes uſeful, yet may often diſſolve, cut or break the union of the Parts of ours. Poiſons and venemous Animals are likewiſe reckon'd among theſe later Cauſes.

We shall not engage any further in the Causes of Distempers in particular, that would lead us too far out of our way: And we may the more easily be dispens'd with, because we shall have occasion to take notice of all that is proper here in the Article of *Galen*, whose System is more clear and methodical than that of *Hippocrates*, whose Principles he follows in almost every thing.

We shall take notice only of two things; first, the Relation that *Hippocrates* finds between some of the external and internal Causes. For example, he compares the *four Humours* with the *four Ages of Man*, with the *four Seasons of the Year*, and *with the Climates*: *Infancy*, the *Spring and temperate Countries*, ought, according to him, to produce *blood*, and by consequence more *sanguine* Distempers than *Bilious*, *Pituitous*, or *Melancholick*.

Youth, *Summer*, and *hot* and *dry Countries*, produce Bile, and all the maladies which spring from it. *Middle Age*, *Autumn*, and *Places* of a *heavy unequal Air*, cause *Melancholy* and *melancholick distempers*. *Old Age*, *Winter*, and *cold moist Countries* produce *Flegm* and *flegmatick Distempers*.

He carefully examines what sorts of *Food* produce *blood*, *Bile*, &c. It treats also the effects of *sleeps*, *watchings*, *exercise* and *rest*, and other external Causes afore-mentioned, and all the benefit or mischief we may receive from them. In the second place, we shall take notice, that of all the Causes *Hippocrates* makes mention of, the two most general are *Diet* and *Air*, which he examines with all the care possible. First, he has composed several books upon the subject of *Diet* only; he has taken exact care to distinguish what is good and what is bad, for the condition the Person is in. And he was so much the more obliged to it, because his method of Practice turn'd almost wholly upon it; that is to say, upon the choice

choice of a certain Diet, whether in reſpect of (*l*) quality or (*m*) quantity, or time, and the proper ſeaſons of giving it, as we ſhall ſee anon.

(*l*)*m*) Ἰσέα ἐν τροφῇ. Lib. de Alimento.

He conſider'd alſo the *Air* very much, and all that depended on it. We have ſeen in the Lump what he thought of the four Seaſons, and ſeveral Climates. He examined likewiſe what *Winds* ordinarily blew, or extraordinarily: The irregularity of the Seaſons, and even the riſing and ſetting of (*n*) *Stars*, or the time of certain Conſtellations; as of the *Dog-Star*, the *North-Bear*, and the *Pleiades*; as alſo the time of the *Solſtices*, and of the *Equinoxes*, theſe days in his opinion producing great alterations in diſtempers, of which he has not explain'd the manner.

(*n*) Lib. de Diæt. lib. de aere, &c. lib. de humor. lib. 4. de Morb. Aphoriſm. 1. lib. 3.

From hence may be inferr'd, that *Hippocrates* look'd upon the knowledge of *Aſtronomy* as neceſſary to a Phyſician, and that he believed that the Stars had ſome influence over our Bodies. With this agrees, what he elſewhere ſays of the things of (*o*) Heaven, which he numbers amongſt the Cauſes of diſtempers, and with what we have taken notice of before, page the 9th, That according to *Hippocrates*, *our health, our life, our death, and all that reſpects our being, depends upon things raiſed above us.* And it ſeems likely, that he meant ſomething like this, when he talked of ſomething (*p*) *Divine* in the Cauſes of diſtempers. Some of his ancient Commentators believed, that when he ſpoke after this manner, he alluded to what was upon theſe occaſions ſaid by (*q*) the Poets, eſpecially *Homer*, who attributes to the wrath of the Gods the Diſeaſes that befal Men. But *Galen* is not of their mind, and he has reaſon to give

(*o*) Ἡν τὰ ἐκ τὰ ὑπερθεν ἀπεπιδεια τιν.

(*p*) Prognoſt. lib de Nat. Muliebr. lib. de Morb. Sacr.

(*q*) *What Galen means by ſaying, That thoſe that aſcribe the Diſeaſes to the Gods, cite the Authority of thoſe that wrote, what they call Hiſtories, is hard to be underſtood.* Παρὰ τὴν γεγραμμένων τας καλουμένας ἱστορίας.

them

them this reprimand, (r) 'That they that 'Comment upon, or Interpret an Author, 'ought not to say whatever themselves think 'true, or what they think the Author ought 'to have believed, but what is really his opi-'nion, whether true or false. *Galen* maintains, *That* Hippocrates *no where attributes to the Gods the Cause of Distempers*; and he proves that *Hippocrates* was not of that opinion: first, for the reason he gives of some Symptoms of a particular distemper, which he describes, and of the name he gave that distemper. He call'd those which were seized by it, by a name which signifies (s) *stricken*, undoubtedly from the vulgar opinion, that those that were taken with it were in some manner *struck* by some (t) *Deity* as it were by *Thunder*. But *Hippocrates* expressly takes notice, that the Ancients gave it this name, because those that died of it, had, after their death, their sides *livid* and *mortify'd*, as if they had received blows. He proves it in the second place, from one of the Books of *Hippocrates*, inscribed *De Morbo Sacro*; that is, of the *Falling-Sickness*, wherein the Author endeavours to root out the vulgar prejudice that the *Gods sent certain Distempers among Men*. These Arguments of *Galen* may be supported by what *Hippocrates* says (u) elsewhere of a distemper peculiar to the *Scythians*, which pass'd for Divine; of which we shall speak hereafter.

(r) In lib. Progn. com. 1.

(s) Βληθέι, lib. de ratione vict. in acut.

(t) *This must be the consequence of Galen's reasoning, which otherwise is worth nothing.*

(u) Lib. de aere aquâ, & locis.

To return to the signification of what *Hippocrates* call'd Divine in Diseases, *Galen* concludes that he meant no more than the *Constitution of the Atmosphere*, which is equivocal, because the Air may be disposed in so particular a manner, that we may acknowledge something in it Supernatural. This Sense, follow'd by some of the Modern (w) Commentators, who think that the *Divine* of *Hippocrates* depended upon the qualities of the Air; but upon such qualities as they call'd *occult* or *hidden*, because they had

(w) Gorthæus, Fernel.

no relation with the ordinary, or those which were call'd first, that is, *hot* and *cold*, *dry* and *moist*, nor with any other known quality. Yet this is not the meaning of *Galen* in this place, nor of *Hippocrates* himself, who seems to express himself in favour of the former opinion, when he says in the Book cited last save one, 'That 'the Disease call'd Sacred rises from the same 'causes that other distempers do; that is, from 'the things which go and come, or which are 'subject to change, such as the *Sun*, the *Cold*, 'the *Winds*, which suffer perpetual vicissitudes. 'Now tho' these things, *says he*, be Divine, we 'are not to imagine this disease any more *Di-* '*vine* than the rest, but all diseases ought to be 'look'd upon as *Humane* and *Divine* at once.

It may perhaps be objected, That it is doubtful who is the Author of this Book, but if we observe the constant Custom of *Hippocrates* to take exact notice of the Seasons, in which, or after which, the Diseases that he would describe appear'd, we shall see, that whatever distemper he speaks of, even the *Plague* it self, he mentions nothing but the ordinary changes of the Air, as hot or cold, or moist or dry. For example; That a rainy Spring was preceded by a moist Winter, or followed by a scorching Summer, that such and such Winds blew, *&c.* without saying one single word of the particular and hidden qualities of the Air, which are supposed to produce extraordinary distempers.

'Tis true there are some passages in his Writings, on which they pretend to found the *occult qualities* aforesaid, which *Galen* admitted as well as the Modern Authors before cited. We find there, first, the very word (x) *hidden Cause*. *Galen* affirms, that when *Hippocrates* speaks of *Epidemical* Distempers, which he says come from the *Air*, or that *which we breathe, which is charged with* (y) *an unwholsome vapour*, or a vapour proper to breed Diseases, that this unwhole-

(x) Αἰτίη ἄδηλος. lib. de Aliment.

(y) Νοσερὴ ἀπόκρισις, which Galen renders ἀναθυμίασις, a Vapour.

unwholsome vapour did not act according to the ordinary qualities, but by an *occult property* absolutely inexplicable.

Yet I don't see that *Hippocrates* has explain'd himself concerning the nature of this Vapour, nor the influence of the Stars, or their manner of acting upon inferior Bodies, tho' he supposes their action. This vapour seems what he in another passage calls (z) *Impurities* or *Infections of the Air*; but he says not wherein this infection consists. We shall close what relates to the Causes of Distempers with this Remark, That in the same place where *Hippocrates* derives all Epidemical distempers from the *Air*, he endeavours to prove that they do not come from the *Aliments* like ordinary distempers; where we see, that according to him, the Air is the most general Cause of all Diseases.

(z) Μιάσματα, inquinamenta, lib. de Flat.

The Humours and Spirits being, as we have seen, the Causes of Health and Sickness, the *solid* or *containing Parts*, which are the third sort of substance in the composition of Animal Bodies, must be the *subject* of them, because they are sound or unsound, according to the good or ill disposition which the humours and spirits produce in them, and as the impressions made upon them by foreign bodies, and those things that are without them, are beneficial & mischievous. This consequence may be justly drawn from several passages of *Hippocrates*, such as the two following: (a) 'When, *says he*, 'any of the humours is separated from the 'rest, and lodges apart, the place from whence 'it came must be out of order, and likewise 'that where it is lodged in too great quantity, 'suffers sickness and pain. The second passage is this: (b) 'That the Diseases which come 'from any part of the body, that is considerable, are the most dangerous; for, *says he*, 'if the disease (c) must rest, that is to say, lodge 'in the place where it began, when a Part that

(a) De Nat. hum.

(b) Ibid.

(c) Morem.

is

'is of great importance ſuffers, the whole bo-
'dy muſt ſuffer.

We find no Train, nothing proſecuted far, concerning the difference of Diſtempers, in *Hippocrates*; all that we can gather is, That the different Cauſes of which we have ſpoken, and the different Parts of the Body, produce as great a variety of Diſtempers; according to this paſſage, (*d*) *the differences of Diſeaſes ariſe* from the following things: From the *nouriſhment*, the *heat*, the *blood*, the *flegm*, the *bile*, and all the *humours*. As likewiſe from the *fleſh*, the *fat*, the *veins*, the *arteries*, the *nerves*, the *muſcles*, the *membranes*, the *bones*, the *brain*, the *ſpinal marrow*, the *mouth*, the *tongue*, the *throat*, the *ſtomach*, the *inteſtines*, the *diaphragm*, the *belly*, the *liver*, the *ſpleen*, the *reins*, the *bladder*, the *womb*, and the *skin*. Some of theſe diſtempers *Hippocrates* held to be the *mortal*, others *dangerous*, the reſt eaſily *curable*, according to the Cauſe from whence they ſprung, and the Parts upon which they fell. He diſtinguiſhes likewiſe Diſeaſes in ſeveral places, from the time of their duration, into (*e*) *acute*, or *ſhort*, and (*f*) *chronical*, or *long*; this likewiſe is referr'd to the different Cauſes before-mentioned, *acute* Diſeaſes being caught by the *bile* and the *blood*, in the *flower of Mans age*, or in *Spring time*, and *Summer*. The *Chronical*, on the contrary, are produc'd by the *flegm*, or the *melancholy*, in *old Age*, and in the *Winter*. Of theſe diſtempers, ſome are more *acute* than others; the like of the *Chronical*. We ſhall ſee in the ſequel the duration of one as well as t'other.

(d) Lib. de Aliment.

(e) Ὀξέες, ἢ βραχέες; λίαν ὀξέες; καλοξέες; ὀξύτατοι.

(f) Μακροὶ, χρόνιοι.

Hippocrates diſtinguiſhes diſtempers likewiſe by the particular Places where they are prevailed, whether *ordinary* or *extraordinary*. The firſt, that is thoſe that are *frequent and familiar to certain Places*, he call'd (*g*) *Endemick Diſeaſes*; and the latter, which ravag'd extraordinarily, ſometimes in one place, ſometimes in another, with which at certain times numbers were ſeized

(g) Ἔνδημοι, or ἐνδήμιοι.

ſeized at once, he call'd *Epidemick*, that is Popular Diſeaſes, as the *Plague*, the moſt terrible of all. He made likewiſe a third, oppos'd to the former, which he call'd (*i*) *ſtraggling diſtempers*, including all the different ſorts of diſtempers which invade at any one ſeaſon; in a word, thoſe diſtempers, ſome of one ſort, and ſome of another. He diſtinguiſh'd thoſe which *were born with us*, or were (*k*) *hereditary*, from thoſe that were *contracted afterwards*. He made a difference likewiſe, betwixt thoſe of (*l*) a *kindly nature*, and thoſe of a *malignant*; the firſt of thoſe, which are eaſily cured and frequently; the ſecond, thoſe which give the Phyſicians a great deal of trouble, and are ſeldom overcome by all their care.

(*i*) Σποράδες.

(*k*) Συγγενεῖς, ἢ ἐ συγενίες, σύμφυλοι.

(*l*) Εὐήθεες, ἢ κακοήθεες.

Of the remarkable Changes that happen in Diſeaſes, particularly of the Criſes, *and* Critical *days.*

Hippocrates *made four Stages in Diſtempers*; the (*a*) *beginning* of the Diſeaſe, its *augmentation*, its *ſtate* or *heighth*, and its *declination*. Theſe laſt are Diſeaſes that end happily, for in others Death ſupplies the place of the *declination*. In the third Stage, therefore the change is moſt conſiderable, for it determines the fate of the ſick Perſon, which is uſually, or oftneſt done, by means of a *Criſis*.

(*a*) Ἀρχὴ, ἐπίδοσις, ἀκμὴ, χάλασις.

Hippocrates call'd *Criſis*, that is, *Judgment, any ſudden mutation in ſickneſs, whether for the better or the worſe, whether health or death immediately ſucceed.*

This change, according to him, is made by *Nature*, at that time *Abſolving* or *Condemning* a Patient. To apprehend his meaning aright, we muſt recollect his Idea of Nature, which he repreſents as the Directreſs of the whole Animal Oeconomy.

If therefore Diſeaſes be only a diſturbance of this Oeconomy, as we may conclude from what he has ſaid before of their Cauſes, Nature and

and Diſeaſes, muſt be at eternal oppoſition; but as in the conflict, or difference betwixt 'em, Nature is, as it were, both *Judge* and *Party*, ſhe ought generally to have the better, for this reaſon the word *Criſis* is taken for a *favourable Judgment*, which terminates happily the diſeaſes.

Nature's way of acting in ſuch caſes to deſtroy her enemy, is to reduce thoſe humours, whoſe diſcord occaſions that of the whole body, to their uſual ſtate, whether in relation to their quantity or quality, mixture, motion, the places they are poſſeſs'd of, or any other manner, by which they become offenſive. Amongſt the means which Nature imploys to this end, *Hippocrates* inſiſts more particularly upon what he calls (*b*) *Concoction* of the humours. This is her firſt aim: By means of this *Coction* ſhe makes her ſelf Miſtreſs, and brings us things to a good Criſis. The humours being brought to this paſs, whatever is ſuperfluous and hurtful empties it ſelf preſently, or at leaſt, it is very eaſie to evacuate them by ſuch means, as we ſhall ſpeak of when we ſpeak of the Cure of diſtempers, or of the aſſiſtance which the Phyſicians give to Nature upon theſe occaſions, what is ſuperfluous being evacuated, which is done either by *Bleeding*, by *Stool*, by *Vomit*, by *Sweat*, by *Urine*, by *Tumors* or *Abſceſſes*, by *Scabs*, (*c*) *Pimples*, *Spots*, and other things; Nature eaſily reduces the reſt to the condition they were in before the acceſſion of the diſeaſe.

(*b*) Πέψις, or πεπασμὸς, and πίσσωσις ἢ νόσου. De rat. vict. in acut.

(*c*) Ἐξανθήματα.

But we muſt take notice, that theſe Evacuations are not look'd upon as the effects of a true Criſis, unleſs it be in *conſiderable quantity*, *ſmall diſcharges not being ſufficient to make a Criſis*. On the contrary, they are a ſign that Nature is depreſs'd by the load of humours, and that ſhe lets them go thro' weakneſs and continual irritation. What comes forth thus is crude, becauſe the diſtemper is yet too ſtrong; while

while things remain so, none but a *bad* or *imperfect Crisis* is to be expected, which signifies that the distemper triumphs, or at least is of equal strength with Nature, which is attended by death, or a *prolongation* of the disease, during which Nature often has leisure to attempt a new Crisis, more happy than the former, after having made fresh efforts to advance the concoction of the humours. We shall speak of the signs of *Concoction* or *Crudity*, and some other marks of the Crisis, in the following Chapter.

What is chiefly to be observ'd here, is, That concoction cannot be made but in a certain term, as every fruit has a limited time to ripen; for he compares the humours, which Nature has *digested*, to Fruits come to *maturity*.

The time requir'd for this depends upon the differences of distempers, touch'd on in the preceding Chapter. In those which *Hippocrates* calls *very acute*, the Digestion or Crisis happens the *fourth day*; and those which are only acute upon the *seventh* or the *eleventh*, (c) or the *fourteenth*, which is the longest term that *Hippocrates* allows in distempers that are really acute, tho' in some places he seems to stretch to (d) the *twentieth* and *one and twentieth* days; nay, even to (e) the *fortieth* and *sixtieth days*.

(c) Aphor. 23. Sect. 2.
(d) Lib. de Crisib.
(e) De dieb. critic.

All diseases that exceed this latter term are counted *Chronical*; and whereas in those that exceed *fourteen*, or at most *twenty days*, every (f) *fourth day* is a Critical day, or at least a Remarkable day, by which they may judge whether the Crisis, upon the following fourth day, will be favourable or not. In those which come from *twenty* to *forty*, he reckons only the *sevenths*; and those that exceed *forty*, he begins to reckon by *twenties*, as appears by the progression following, which contain the days particularly mark'd by *Hippocrates*, the first of which is the *fourth*, from thence he goes to the *seventh*, the *eleventh*, the *fourteenth*, the *seventeenth*,

(f) *To make this Account come right, the fourth day must be counted twice in the middle of every fortnight, and twice also at the beginning of the third. We shall see the progression of these numbers as they lie in* Hippocrates.

teenth, the *twentieth*, the *ſeven and twentieth*, the *thirty fourth*, the *fortieth*, the *ſixtieth*, the *eightieth*, the *hundredth*, the *hundred and twentieth*; beyond which, the number of days has no power over the Criſes, which are referr'd to the general changes of the Seaſons, ſome determining about the *Equinoxes*, others about the *Solſtices*, others about the riſing or ſetting of certain *Stars* or *Conſtellations*; or if numbers have yet any place, they reckon by *Months*, or *whole Years*. So *Hippocrates* will have it, that certain diſeaſes in Children are (*g*) judged in the *ſeventh month* after their Birth; others in their ſeventh, or even their fourteenth year.

(*g*) Aphoriſm. 28. Sect. 3.

I have yet one Obſervation to make concerning the *twentieth* and *one and twentieth* days, that both of them are equally ſet down as *Critical* days in different places (*h*) of the Works of *Hippocrates*. The reaſon which he gives in one of theſe places, why he prefers the former of theſe days before the latter, which would make up their Account the three *Septenaries* compleat, is becauſe that the days of ſickneſs ought not to be reckoned intire, (*i*) the years and months being not compoſed of intire days.

(*h*) Lib. de Criſ. de diæb. Crit. Apho. 36. Sect. *&c.*

(*i*) Lib. de partu Septimeſt.

Nevertheleſs, this reaſon does not hinder him from putting down the one and twentieth day for the true Critical day, as almoſt all the other odd days, to which he appears ſo ſtrangely affected in the caſe of Criſes, that he ſays, in one of his Aphoriſms, That the *ſweats that come upon the 3d, the 5th, the 7th, the 9th, the 11th, the 14th, the 17th, the 21th, the 27th, the 31th, or 34th days, are beneficial; but thoſe that come upon other days, ſignifie that the ſick ſhall be brought very low, that his diſeaſe ſhall be very tedious, and he ſubject to relapſes.* He ſays further expreſly, in another Aphoriſm, (*k*) *That the Fever which leaves the Sick upon any but an odd day, is uſually apt to relapſe.* *Galen* explaining this paſſage, pretends that we ought

(*k*) Aphoriſm. 61. Sect. 4.

to read a *critical day* instead of an *odd day*; but he gives himself a needless trouble, the same thing occurring in divers places, as in the second Book of his Epidemicks, where there is a passage parallel to the afore-cited, and another which says, That *those that die, die of necessity upon an odd day, if the distemper be long upon an odd Month or Year.* More of this subject may be found in his fourth Book *De Morbis*, where what has been said of odd days is look'd upon as the *received Opinion of all the World*; so that tho' it should be objected that this Book is not *Hippocrates's*, but his Son-in-Law *Polibius's*, the proof will yet remain in full strength, for this Author does not lay this down as his opinion only, but as a notion generally establish'd.

Galen was obliged to declare against *odd days*, for the same reasons he rejects the dignity of the number *seven*, and other *numbers*, which by the *Pythagoreans* were esteemed to have a certain virtue in themselves, as being *more perfect* than the rest; and altho' he allows that the Crisis falls out upon the *seventh days*, yet he does not impute this effect to the power of the number, but to the *Moon*, which governs the Weeks which consists of *seven days*, whether *Hippocrates* thought of the Moon's influence upon this occasion, but he talks in one of his Books before-cited, (*l*) of a *harmony resulting from the union of certain numbers more entire and certain than the rest*, it shews plainly that he meant in the sense of *Pythagoras*, which *Celsus* takes notice of when he says, (*m*) That the *Pythagorean numbers*, which were very much in vogue at that time; that is, in the time of *Hippocrates*, mislead the ancient Physicians into Error.

(*l*) De partu Septimest.

(*m*) Verum in his quidem antiquos, tunc celebres admodum Pythagorici numeri fefellerunt, lib 3. cap. 4.

But whatever was *Hippocrates's* opinion of the power of his odd, and other Critical days, he confesses that it falls out otherwise sometimes; and he gives an instance of a salutary Crisis

Crisis coming upon the *sixth day*, and the like upon the *fifteenth*, but these are very rare instances, and therefore don't overthrow the General Rule.

Before we quit this head, we must take notice, that besides the changes which determine the fate of the Patient, *Hippocrates* speaks often of another sort of a change, which is when the disease, instead of terminating, changes (*n*) the *Species*, as when a *Pleurisie* turns to an *inflamation of the Lungs*, a *Vertigo* to an *Epilepsie*, a *Tertian Fever* to a *Quartane*, or a *continual*, &c.

(*n*) Μετάστασις, or μεταπίπτωσις

CHAP. IV.

Of other accidents or symptoms that accompany Diseases, and those that happen before or after them. Of the signs by which Hippocrates *distinguish'd one from the other, and knew beforehand what wou'd be the success, or future event.*

THE vast esteem *Hippocrates* gain'd is chiefly owing to his great Industry, in strictly observing the most minute *circumstances of Diseases*, and his exact care in nicely describing every thing that happen'd before, and every *accident* that appear'd at the same time with them; as also what *gave ease*, and what *increas'd the malady*, which is what we call the method of writing the *History* of *a disease*.

By these means, he not only understood how to *distinguish one disease from another*, by the *signs* which properly belong'd to each, but by comparing the same sort of distemper, which happen'd to several persons, and the accidents which usually appear'd before and after, he cou'd easily foretel a disease before it came, and afterwards give a right judgment of the success and event of it.

He seems also in (*a*) a certain place, as if he would insinuate that he is the greatest Physician

(*a*) Lib. 1. de diæta, sub princip.

ſician that can put this in practice, or can teach a method how to tell the Patient beforehand, what ſhall happen to him in the courſe of his diſtemper, which is what we call giving the Prognoſticks of a diſeaſe.

'Twas by this way of prognoſticating that he came to be ſo much admir'd by all the Ancients, who, without doubt, were throughly convinc'd of that Maxim, which he owes to himſelf, *viz.* (*b*) 'That that Phyſician, who 'upon the appearance of ſome certain ſigns in 'a diſeaſe, can tell his Patient what he has hi-'therto ſuffered, and what will happen to him 'every day; and after having received infor-'mation from him, he not only ſpeaks further 'of thoſe things he omitted before, but alſo 'lays down beforehand what will come to 'paſs, 'tis he ſhall have the reputation of 'knowing perfectly the condition of the Pa-'tient, and make him entirely reſign himſelf 'to his management. And as it is not always 'in the power of the Phyſician to ſave the 'Lives of the ſick, for that reaſon Prognoſticks 'will be ſerviceable in ſome meaſure to ſecure 'him from reproach.

(*b*) Lib. prænotion. in princip.

Hippocrates underſtood ſo well the Doctrine of *Signs*, that it may very well be ſaid to be his Maſter-piece; and *Celſus* makes this remark, (*c*) 'That the Phyſicians that liv'd after him, 'tho' they found out ſeveral new things, re-'lating to the management of diſeaſes, yet they 'were oblig'd to the Writings of *Hippocrates* 'for what they knew of Signs.

(*c*) Recentiores quoque Medici, quamvis in curationibus mutarint, tamen hæc Hippocratem optime prænoſſe fatentur, Lib. 2. præfat.

You find a vaſt number of theſe *Signs* almoſt every where in his Writings, but they are particularly collected in his Book of *Aphoriſms*, and three other Books, that treat of nothing but that ſubject alone; the *Prenotions* or *Prognoſticks*, the *Predictions*, and the *Coacæ Prænotiones*.

Galen, becauſe they were very faulty, wou'd not allow the two laſt to be of *Hippocrates*'s writing. He adds further, That what

what is valuable in them is taken out of the two firſt, and from the Books of *Epidemical Diſeaſes*; notwithſtanding, many Learned Men, both Ancient and Modern, have writ Commentaries upon them, and had 'em in great eſteem.

To be able to make a tolerable gueſs from a Prognoſtick, that is to ſay, to be capable to tell beforehand, that, from the appearance of ſuch and ſuch a thing, this or that ſhall neceſſarily follow, the obſervation ought to be made from its ſeldom or never-failing; one Experience alone, or even 2 or 3 being not ſufficient to give an Authority; which cannot be ſaid of all the Prognoſticks of *Hippocrates* in general. As to ſome of them, one wou'd rather judge they were Remarks made in particular caſes, by thoſe that exactly obſerv'd what happen'd to every Patient, from the beginning to the end of his diſtemper; and who, by comparing what they ſaw firſt with what followed after, thence concluded good or ill ſucceſs.

This is what *Galen* hints at, when he tells you, that one part of theſe Prognoſticks were abſtracted from the Books of Epidemical Diſeaſes. He adds, That if any one deſign'd to make himſelf Maſter of the Art of Prognoſticating the ſucceſs of Diſeaſes, he thought that the beſt means to ſucceed wou'd be to look into the Hiſtories of them, delivered to us by the moſt learned of the Faculty, and from thence draw concluſions ſuitable to his intent. This method in effect wou'd prove very good; but to avoid the danger of being miſtaken, twou'd be neceſſary to collect an infinite number of Obſervations on all diſtempers, of what nature ſoever they are, to be able to find out amongſt them a ſufficient number of caſes exactly alike in every ſort of diſeaſe, ſo that he might ſpeak for certain, that in ſuch a diſeaſe, *when ſuch a ſign, or rather ſuch and ſuch ſigns appear, the Patient ſhall die; and on the contrary, when he ſees other ſigns, the Patient ſhall eſcape.*

For example, if of twenty Patients that in continual Fevers have bled ſeveral drops of blood at the Noſe, or that have but gently ſweated in the head or breaſt, fifteen or eighteen of them die; and if of twenty that have bled in abundance, and have alſo ſweat all over the body, as many of them have eſcap'd as of the others died, one may generally infer that the firſt accident is of fatal conſequence, and the ſecond a good Prognoſtick. But it does not at all appear, that thoſe that have collected theſe Prognoſticks, and particularly the Prenotions of *Cos*, have always taken care to have as many examples of every caſe as they propoſe wou'd be neceſſary to put a confidence in. The life of Man is too ſhort for that, it's what *Hippocrates* himſelf has confeſs'd, as you'll ſee further in what follows. The advantage which this ancient Phyſician gain'd to himſelf in this point, is, That he cou'd ſupply the defect of his own experience in the ſervice and aſſiſtance he might receive from that of his Predeceſſors the Sons of *Æſculapius*, ſuppoſing them to be Men of capacity ſufficient for experiences, which to produce as they ought to be, *Hippocrates* has alſo own'd to be very difficult. He was ſo throughly convinc'd of it, that he made no difficulty to acknowledge, that one might eaſily be deceiv'd, particularly in what relates to Prognoſticks. *Predictions*, ſays he, *in caſes of acute diſeaſes, are uncertain, and no one can juſtly tell whether the Patient will live or die.* In the following account you'll ſee further proofs of the modeſty and ſincerity of this Author.

'Twas not only from the compoſition of Man that *Hippocrates* drew ſigns, to know and foreſee diſeaſes and the conſequences of 'em. The natural functions, the actions and manners of every particular perſon, their behaviour, their conſtant way of living; in a word, all the circumſtances that have any relation to the cuſtoms and

and habits of Men, and what happens whether before, or at the ſame time, with the diſtemper, by our own fault, or the indiſcretion of others, by the internal diſpoſition of our body, or as it is in relation to things external which influence it; all this, I ſay, furniſh'd this Father of Phyſick with ſigns, by which he judg'd of the ſtate of body they were in, in relation to diſtempers preſent or to come.

The firſt thing *Hippocrates* conſider'd, particularly when he was concern'd in an acute diſeaſe, was the looks of the Patient. Tis a good ſign with him for a Patient to have the viſage of one in health, and the ſame which the Patient himſelf had when he was well; as it varied from this, ſo much greater the danger was apprehended to be. This is the deſcription which *Hippocrates* gives of the looks of a dying Man: 'When a Patient, *ſays* 'he, has his Noſe ſharp, his Eyes ſunk, his 'Temples hollow, his Ears cold and contracted, 'the skin of his Forehead tenſe and dry, and 'the colour of his Face tending to a pale green, 'or Lead colour, one may give out for certain 'that Death is very near at hand; unleſs, *as* '*he adds further*, the ſtrength of the Patient 'has been exhauſted all at once by long watch-'ings, or by a looſeneſs, or being a long time 'without eating. The Phyſicians have call'd it the *Hippocratick Face*, to denote that they have taken this obſervation from *Hippocrates*. *The lips hanging relax'd and cold*, are likewiſe look'd upon by this Author as a confirmation of the foregoing Prognoſtick.

He alſo took ſeveral of his ſigns from the diſpoſition of the Eyes in particular. When a Patient can't bear the light, when he ſheds tears involuntarily, when in ſleeping ſome part of the white of the eyes is ſeen, unleſs he uſually ſleeps after that manner, or has a looſeneſs upon him, this ſign, as well as the precedent ones, prognoſticate ill. The eyes

deaden'd (as it were with a mist spread over them, their brightness lost) likewise presage death, or is a sign of great weakness. The eyes sparkling, fix'd and fierce, denotes the Patient to be delirious, and that he is already, or soon will be seiz'd with a Phrensie. When a Patient sees (*a*) any thing red, and like sparks of fire and lightning pass before his eyes, you may expect an *Hemorrhage*; and this often happens before those Crisis's which are to be by a loss of blood.

(*a*) Μαρμαρυγαὶ.

The posture in Bed shews also the condition of the Patient. If you find him lying on one side; his Body, Neck, Legs and Arms a little contracted, which is the posture of a Man in health, it is a good sign. On the contrary, if he lies on his back, his arms stretch'd out, and his legs hanging down, it's a sign of great weakness, and particularly when the Patient slides, or lets himself fall down towards the feet, which denotes the heaviness of his body, and approaching death. When he lies on his belly, unless it be customary to him, 'tis an indication of his being delirious, or that he is grip'd.

When a Patient in a burning Fever is continually (*b*) feeling about with his hands and fingers, and moves them up before his face or eyes, as if he was going to take away something that pass'd before them; or on his Bed and Covering, as if he was picking or searching for little Straws, or taking away some filth, or drawing out little flocks of Wooll, all this is a sign that he is delirious, and will die. Amongst the other signs of a present or approaching *delirium*, he adds also this: When a Patient that naturally speaks little, begins to talk more than he us'd to do; or when one that talks much becomes silent, this change is to be reckon'd a sort of *delirium*, or is a sign that the Patient will soon fall into one. The frequent trembling or leaping up of the Tendons of the Wrist, presage likewise

(*b*) Καρφολογεῖν; κεχιδίζειν.

likewise a *delirium*. As to the different sorts of them, *Hippocrates* is much more afraid of those that run upon doleful, or dismal subjects, than those that ramble upon matter of diversion, accompanied with gaity and pleasant humour.

When the Patient breathes fast, and is oppress'd, it's a sign that he is in pain, and that the Parts above the Diaphragme are inflam'd. Breathing long, or when the Patient is a great while in taking breath, shews him to be delirious; but easie and natural respiration is always a very good Prognostick in acute Diseases. It appear'd that *Hippocrates* depended much on respiration in matter of signs, by the care he took in several places to describe the different manner of a Patient's breathing, respiration oppress'd, rare, great, little, that which is great or long outward; that is to say, in the time of expiration; that which is little or short within, that is, when you draw in your breath; that which is as it were doubled, *&c.* Continual watchings in the same diseases are a sign either of present pain, or a *delirium* near at hand.

All Excrements, of what nature soever, that are separated from the body of Man, furnish'd also *Hippocrates* with signs, from which he drew many consequences. He made no difficulty at all in examining into the Urine, the Stools, the Wind, the Sweat, the Hawkings and Spittings, the Mucus of the Nose, the Tears, the filth of the Ears, the purulent Matter of Ulcers, *&c.* as materials from whence he drew signs, that gave him the greatest certainty in relation to the quality of the humours.

But for all that, we must not believe what a Modern (*a*) Author says of *Hippocrates*, That he was so hot in seeking all occasions of improving himself in the knowledge of his Profession, that he was not asham'd to taste even

(*a*) Cæ'ius Rhodi. in. in antiq. lection.

of

of the very Excrements. If any one writ this of him before this Author, perhaps 'twas only in raillery, who to put the ridicule on this famous Physician, applied to him the Epithet which *Aristophanes* gives to *Æsculapius*, which we have mentioned in the first Book; it's what the Author we have quoted seems to acknowledge himself, when he adds further, That others attribute the same to *Æsculapius*.

It must be own'd *Hippocrates* inquir'd into all these things, according to their several qualities; that is to say, to their colour, smell and consistence, in relation to the Heterogeneous Matter, or what he found out of the common course of nature, according to its heat, coldness, acrimony, *&c* as well as in regard to its quantity; to the Parts from whence it issued, the time of its continuance, the manner, and other circumstances of its issuing out. No one can deny but that there were some of the things they have mentioned, which he judg'd of by the taste, they had; not that the judgment was made from his own, but the taste of the Patient. For example, He drew some certain signs from the (*a*) Spittle being salt or sweet, and from sweat, or from tears, or the excrements of the Nose, which had a saltness or sharpness. There is only the experiment of the wax of the Ears, which according to him is (*b*) sweet in dying Persons, or those that will die of such a distemper, and bitter in those that will live. I say there's only this experiment, which seems to be out of the power of the Patient to make; but there's no reason why the Physician shou'd not, if he thinks convenient, have it done by those that attend the sick, or by persons that are every day employ'd in the most vile Offices.

(*a*) Lib. de humoribus.

(*b*) Epidem. lib. 6. sect. 5.

There's another passage where *Hippocrates*, speaking of the Excrements of the Belly, says, That in some certain cases they are (*c*) saltish,

(c) ſaltiſh. There's alſo another place, where he makes mention of a ſort of a Fever which he calls a ſalt Fever, on which *Galen* makes this remark: That altho ſaltneſs commonly ſhews it ſelf by the taſte, and not by the touch, yet we ought to explain what *Hippocrates* ſays here, in relation to touching and feeling; that it is not meant of the Patients, but of the Phyſicians, who in feeling his Pulſe perceives ſomething rough or poignant, as if he touch'd ſalt fleſh, or that had been laid in Brine. I believe that one may, in effect, judge of a certain ſort of ſaltneſs by the touch, and that that of the Excrements, which is mention'd in the firſt paſſage that was quoted, may be known by the manner of their pricking the *Anus* at their coming out; but in this caſe 'tis the Patient, and not the Phyſician that can judge of it.

(c) Κοιλίη ταραχώδης τρίτον ἁλμυρώδες. Coac. Prænot. verſ. 641.

Amongſt all the Excrements, the Urine and Stools, were what furniſh'd *Hippocrates* with moſt of the ſigns, which ſerv'd for almoſt all diſtempers. I give you here the chiefeſt of his Obſervations concerning Urine. The Patient's Urine is, in his opinion, beſt, when the ſediment, that is to ſay, the thick part, or that which falls to the bottom, is white, ſoft to the touch, and of an equal conſiſtence. If it continues ſo during the courſe of the diſtemper, and till the time of the (d) Criſis, the Patient is in no danger, and will ſoon be well. This is what *Hippocrates* call'd concocted Urine, or what denotes the concoction of the humours. And he obſerv'd, that this concoction of Urine ſeldom appear'd thoroughly ſo but in the days of the Criſis, which happily put an end to the diſtemper. (e) 'We ought, *ſaid Hippocrates*, to 'compare the Urine with the purulent Matter 'that iſſues from Ulcers. As the *Pus*, which is 'white, and of the ſame quality with the ſedi-'ment of Urine, we are now ſpeaking of, is a 'ſign that the Ulcer is on the point of cloſing,

(d) See the precedent Article.

(e) Lib. de Criſibus.

'or

'or being heal'd up; whereas that which is '(a) clear, and of another colour besides white, 'and of an ill smell, is a sign that the Ulcer is '(b) virulent, and by consequence difficult to 'be cured. So the Urines, which are like this 'we have describ'd, are only those which may 'be nam'd good, all the rest are ill, and differ 'from one another only in the degree of more 'or less. The first never appear but when Na-'ture has overcome the Disease, and are a sign 'of the concoction of humours, without which 'you can't hope for a certain cure, as we have observ'd in the precedent Article. On the contrary, the last are made as long as the crudity remains, and the humours continue unconcocted. Amongst the Urines of this last sort, the best are reddish, with a sediment that is soft and of an equal consistence; which denote that the disease will be somewhat tedious, but without danger. The worst are those which are very red, that are made at the same time clear, and without sediment, or that are muddy and troubled in the making. In Urine there's oftentimes a sort of a (c) cloud that's hanging in the Vessel where 'tis received, the higher it rises, or the farther distant it is from the bottom, or different from the colour we have describ'd, when we spoke of sediments, the more there is of crudity. That which is white, and clear as water, is also a sign of great crudity, and sometimes of Bile being carried to the Brain. That which is yellow, or of a sandy colour, denotes abundance of Bile. That that's black is the worst, especially if it has an ill smell, and is either altogether muddy, or altogether clear. That whose sediment is like to large ground Wheat, or to little flakes or scales spread one upon another, or to Bran, presages but ill, especially the last. The Fat or Oil that swims sometimes upon Urine, and appears in a form something like a Spider's web, is a sign of a consumption of the flesh

(a) Ἐς τὰς ὑγρὰς μεταβαλλη. *See before in the Chapter of the Causes of distempers.*

(b) Κακόηθες.

(c) Ἐναιώρημα.

fleſh and ſolid parts. The making of a great quantity of Urine is a ſign of a Criſis, and ſometimes the quality of it ſhews particularly how the Bladder ſtands affected.

In fine, we ought to obſerve that *Hippocrates* compared the diſpoſition of the Tongue with that of Urine: That is to ſay, when the Tongue was yellow, and charg'd with choler, the Urine of courſe muſt be of the ſame colour. And on the contrary, when it was red and moiſt, the Urine was accordingly of its natural colour.

The Excrements by Stool that are ſoft, yellowiſh, of ſome conſiſtence, and not of an extraordinary ill ſmell, that anſwers to the quantity of what's taken inwardly, and that are voided at the uſual hours, are the beſt ſort of all. They ought alſo to be of a thicker conſiſtence, when the diſtemper is near the Criſis, and it ought to be taken for a good prognoſtick, when ſome Worms round and long are evacuated at the ſame time with 'em. But tho' the Matter excreted be thin and liquid, yet notwithſtanding it may give ſome comfortable hopes, provided it makes not too much noiſe in coming out, and the evacuation be not in a ſmall quantity, nor too often, nor in ſo great abundance, nor ſo often, that the Patient is faint with it. All Matter that's watry, white, of a pale green, or red, or frothy and viſcous, is bad. That that's black, like greaſe, and that that's livid like the colour of Verd-de-gris, are the moſt pernicious. That that's pure black, and is nothing elſe but a diſcharge of Choler aduſt, or black Bile, always prognoſticates very ill, this humour, from what part ſoever it comes, never appearing, but it ſhews at the ſame time the ill diſpoſition of the Inteſtines.

The Matter that's of ſeveral different colours, denotes the length of a diſtemper, and at the ſame time that it may be of dangerous conſequence.

ſequence. *Hippocrates* places in the ſame Claſs the Matter that is bilious, or yellow, and mix'd with blood, or green and black, or like the dregs or ſcrapings of the Guts. The Stools that conſiſted of pure Bile, or of all Phlegm, he alſo look'd upon as bad.

Matter caſt up by Vomiting ought to be mix'd with choler and phlegm; where you ſee but one of theſe humours alone, 'tis worſe. That that's black, livid, green, or of the colour of a Leek, is of diſmal conſequence. That that ſmells very ill is ſo likewiſe; and if at the ſame time it be livid, death is not far off. The vomiting of blood is very often mortal.

The ſpittings that give eaſe in diſeaſes of the Lungs, and in Pleuriſies, are thoſe that come up readily, and without difficulty; and 'tis good, if they are mix'd at the firſt beginning with a great deal of yellow; but if they appear of the ſame colour, or are red, a great while after the beginning of the diſtemper, and are ſalt and acrimonious, and cauſe violent Coughings, they are not good. Spittings purely yellow are bad; and thoſe that are white, viſcous and frothy, give no eaſe. Whiteneſs is a tolerable good ſign of concoction in regard to Spittings, but they ought not at all to be viſcous, nor too thick, nor too clear. One may make the ſame judgment of the *Excrements of the Noſe*, according to their *concoction and crudity*: Spittings that are *black*, *green*, or *red*, are of very ſad conſequence. In inflamations of the Lungs, thoſe that are mix'd with choler and blood preſage well, if they appear at the beginning, but are bad if they ariſe not till about the ſeventh day. But the worſt of all the ſigns in theſe diſtempers, is, when there is no expectoration at all, and the too great quantity of Matter that is ready to be diſcharg'd this way, makes a rattling in the throat or breaſt. After ſpitting blood, next follows the diſcharge of purulent Matter, which

which is the cauſe of a Conſumption, and at the end death.

A kind good ſweat, is that which ariſes in the day of the Criſis, and is diſcharg'd in abundance all over the body, and at the ſame time from all the parts of the body, and carries off the Fever. A cold ſweat is bad, eſpecially in acute Fevers, for in others it's only a ſign of long continuance. When the Patient ſweats no where but in the head and neck, it's a ſign the diſeaſe will be long and dangerous. A gentle ſweat or moiſtneſs of ſome Part; for example, of the head or breaſt, gives no relief, but denotes the ſeat of the diſtemper, or the weakneſs of the part. *Hippocrates* call'd this ſort of ſweat *Ephidroſis*.

As long as there is a collection of purulent Matter in ſome part of the body, the Patient is in pain, and the Fever abates not, but when the *Pus* is concocted, both Pain and Fever goes off. The qualities of good and bad purulent Matter you have ſeen deſcrib'd before, when we ſpoke of thoſe that related to Urine.

The (*a*) *Hypochondria*, or the *Abdomen* in general, ought always to be ſoft and even, as well on the right ſide as the left. When there is any hardneſs or unevenneſs in thoſe Parts, or heat or ſwelling, or when one cannot endure to have it touch'd, it's a ſign the Inteſtines are indiſpos'd.

Hippocrates alſo inquir'd into the ſtate of the Pulſe, or the beating of the Arteries. He is, according to *Galen*'s obſervation, the firſt of all Phyſicians we have knowledge of, that made uſe of the word (*b*) Pulſe in the ſenſe it's now commonly taken; that is to ſay, for the natural and ordinary beating of the Arteries. For you muſt know, that the moſt ancient Phyſicians, and *Hippocrates* himſelf, for a great while, underſtood by this word the extraordinary pulſation, or the violent beating that's felt in a Part inflam'd, without putting your fingers there to feel it too. But

(*a*) Τὰ ὑπὸ τὰς χονδρους. *That is to ſay, the Parts under the ſhort-ribs. Theſe Parts are chiefly the Liver, the Spleen, the Stomach, the Gut call'd* Duodenum, *and part of the* Colon.

(*b*) Σφυγμὸς. Gal. de differ. & gener. pulſ.

But the same *Galen* that gives this account of *Hippocrates*, fails not to observe in another place, that the business of the Pulse is the only thing in all Physick that this Physician has so slightly touch'd upon. Some Greek (*a*) Authors more modern than *Galen*, have also made the same remark; nevertheless, one may collect from the Writings of *Hippocrates*, several Instructions upon this subject. As when he says, That in (*b*) Fevers very acute, the pulse is very fast and very great; and when he makes mention in the same place of trembling pulses, and those that beat slowly; and when he observes, in speaking of the *white flowings of Women*, that the pulse that strikes the fingers faintly, and in a languishing manner, is a sign of approaching death. He remarks also in the *Coacæ prænotiones*, that Lethargick persons have their Pulse languid and slow. He says also in another place, (*c*) That he whose vein, that is to say, Artery of the Elbow beats, is just going to run mad; or else, that the person is in a very great passion of anger.

(*a*) Theophil. Protospathar. lib. de Urin. & Puls.

(*b*) Epidem. lib. 4.

(*c*) Epidem. lib. 6.

These Quotations make it appear, that *Hippocrates* was not wholly ignorant of the signs taken from pulses. But it must be own'd, if he has given us some Instructions on this subject, that it did not appear that he made any use of them himself, or reduc'd them to practise. We find little or nothing of it in his Books of *Epidemical Diseases*, except the two passages we have quoted, tho' these Books are a sort of a Journal, where he mentions a great number of Histories of Diseases that he has manag'd. It's surprising, that in other respects he shou'd be so exact in his Observations, even to the most minute signs and circumstances of a disease, yet say nothing of the pulse of the Patients. How cou'd one judge that he knew, whether they had a Fever or not? Or that he distinguish'd the different degrees of it, when he spoke nothing of the pulse?

pulſe? It's probable he did not depend much on this ſign; I'll tell you what I think furniſh'd him with the knowledge of the pulſe. Perhaps the different degrees of heat or cold, which the Patients endured in their Fevers, the greater or leſs want of reſt, and particularly their manner of breathing, which he commonly obſerved with care, was what he thought of greater importance to be taken notice of, or at leaſt what inform'd him whether they had a Fever or not, and whether this Fever requir'd conſideration, or was of little conſequence.

We might add a great many remarks to the precedent ones, if one wou d exhauſt all the matter relating to ſigns Thoſe we have touch'd upon, have relation chiefly to Prognoſticks. We ll ſpeak of others, that ſerve to diſtinguiſh and give us knowledge of diſtempers, when we make an enquiry into each particular.

If *Hippocrates* hit right in his Prognoſticks, 'twas the effect of his judgment, his exactneſs, and the particular attendance he gave in every caſe that preſented it ſelf, which was the occaſion of what s juſtly ſaid in *Galen*, That (*a*) *Hippocrates of all Phyſicians was the moſt diligent and induſtrious.* Application to obſerve every thing that happen'd to a Patient, ſeem d to be ſo proper to his Character, that you never ſee, ſo great a Philoſopher as he was, that he was near ſo much taken up with reaſoning on the accidents of Diſeaſes, as in faithfully reporting them. He was content to obſerve well what theſe accidents were, to diſtinguiſh Diſeaſes by them, and to judge of the event of thoſe that he had actually in hand, by comparing them with the like which he had had before in his management; and he did not commonly give himſelf the trouble, to give a reaſon why ſuch a thing happening ſuch other wou'd neceſſarily follow. The *Empiricks*, which were a Sect of Phyſicians that aroſe after him, and

(*a*) De difficult. reſpir. lib. 2.

of whom we shall speak in the following discourse, for this reason disputed with the Dogmatical or Reasoning Physicians, maintaining they had the advantage to have this Father of Physick on their side, pretending that his method was not different from that of his Predecessors the *Asclepiades*, which was also the same these Empiricks followed, and looking upon *Hippocrates* as one of the Authors of their side.

Galen had some reason to exclaim against them in this point, and there is no doubt but that *Hippocrates* reason'd, and also sometimes philosophis'd in his profession, as you have seen before. But the Empiricks had not been altogether in the wrong, if they had plainly said that *Hippocrate*'s Philosophy was none of the best, and that they preferr'd the descriptions all naked as they are, which he gives of Diseases and their Accidents, and his Instructions or Remarks on the manner of managing them to all the Reasonings they can find any where in his Works, on the Causes of the same distempers. It's certain at least, that 'tis chiefly on this account, I wou'd say, on that which the Empiricks look'd upon as the most advantageous, that *Hippocrates* has recommended Physick to posterity, and gain'd admiration even from those, that otherwise did not consent with him to his principles, as we have already observ'd, and as you'll afterwards see. We may also add, That the Books of *Hippocrates*, that consist most of Reasoning, or that contain most Philosophy, are those which are attributed to other Authors; as the Book of the *Nature of Man*; that of the *Nature of an Infant*; that *of Winds*; the first of *Diet*; and some others.

As to what remains, we ought to make this Remark, That the Skill of *Hippocrates*, and of all the Physicians that came after him, and that imitated him in relation to *Prognosticks*, made

made the people, that knew not how far their knowledge cou'd extend in this matter, look upon them as Prophets, and require of them things that were above their power. Some of them were glad to amuſe the Vulgar, and keep them in this opinion, for the profit they hop'd to gain from it, ſaying, *Since the People are willing to be deceiv'd, ſo let them be.*

That that puts ſeveral of our Phyſicians now upon the purſuit of this uncharitable and diſhonorable Maxim, is their obſervation, That in effect the World will be deceiv'd; and that they often ſee Phyſicians, that thinking themſelves other ways qualified enough to ſatisfie reaſonable Patients, will not become Conjurers and Mountebanks, are thoſe that have the leaſt buſineſs, or that quit it: And what do they quit it for? To inſinuate themſelves amongſt a wretched ſort of People, that ſometimes can neither write nor read; and that ſome may come ſeeking for them a great way off, to know of them, upon the ſight of a glaſs of Urine, what diſtemper they diſcover, which if the Patient was preſent they cou'd know nothing at all of. When I talk here of the People, I wou'd not have it meant ſimply what they call the Mob or Dregs of the People; the Vulgar, or People, which I mean, meet equally in all conditions, and always makes the greateſt number in all Societies. It happens alſo, I know not how, that ſome Men, that in other things have good Senſe and Knowledge, and are very skilful in other matters, ſeem to be wholly depriv'd of their Underſtanding and Judgment, when it acts concerning theſe pretended Prophets, from whom they receive as great impreſſions as the meaneſt of the people.

To return to *Hippocrates*; it's a thing very remarkable, and that which adds very much to his Merit and Reputation, that having liv'd in an Age when Phyſick was, as you have

ſeen, altogether Superſtitious, yet ſuffer'd not himſelf to be carried down the Torrent with the reſt; ſo that neither his Reaſonings, or his Obſervations, nor his Remedies, have the leaſt mixture of this weakneſs, ſo common in thoſe Times, and yet common ſtill even amongſt ſome Phyſicians. We don't ſee that his Prognoſticks had any other foundation than from the pure nature of things. Its true, in his Book of Dreams, he talks of ſome Sacrifices or Ceremonies which ought to be perform'd to ſome certain Deities, according to the nature of the Dreams we dreamt. But theſe were only Duties, which Religion neceſſarily engag'd Men to. His good ſenſe appear'd in another place, particularly when in the ſame Book he ſolves Dreams, by what has been ſaid or done in the day time; from whence he draws conſequences to judge of the condition of the body, according as 'tis charg'd with Choler, Phlegm, Blood, *&c.* which he brings in as the Cauſes on which depends the difference of Dreams, and the circumſtances that accompany them. We'll ſpeak one word more of the averſion he had to ſuperſtition, in what related to Remedies, and the cure of Diſeaſes, when we come to the Chapter of Purgation.

CHAP. V.

Of the ſorts of Diſeaſes that Hippocrates *knew, gave names to, or deſcrib'd.*

THE particular Diſeaſes, which are mentioned in the Writings of *Hippocrates*, may be reduc'd to five different Claſſes. The firſt is of diſtempers, *whoſe names have been never chang'd, and that have been known ever ſince to the*

the Greek *Physicians, by the same names and signs as they were distinguish'd by this ancient Physician.* This first Class is the most considerable, and contains alone a much greater number of distempers, than the four following put all together. The second includes those *which have not preserved their names, altho' they have been known and distinguish'd by the accidents which* Hippocrates *attributed to them.* I put in the third Class some distempers *which he gave no name to, but only a simple description of.* And in the fourth, *those, that tho' they are nam'd and describ'd exactly in the Works that are allow'd to be his, yet notwithstanding have not been known since that time, either by their names, which were grown out of use, or by the description the Author gives of them.* The fifth and last Class, is of those *that have names which were no longer known, and that at the same time there were no descriptions of; so that we can speak almost nothing of them but by conjecture.*

CHAP. VI.

A Catalogue of the Diseases of the first Class, or of those whose Greek *Names are preserv'd, and have always continued very near the same.*

WE'll rank every one of these Diseases in an Alphabetical order, according to their *English* Names, which are partly deriv'd from the *Greek*, which we'll put at the bottom of the page.

A

(*a*) *ABscesse* or *Aposthume*. (*b*) *Alphus*, a cutaneous distemper. (*c*) *Alopecy*, a disease of the head, when the hair falls off, or is thin in several places. (*d*) *Almonds*, diseases of this part, inflamation, suppuration, ulceration. (*e*) *Anus*, the falling down, relaxation, or invertion of it. Vid. *Hemorrhoids*, inflamation of the *Anus*. (*f*) *Ancyle* or *Ancylosis*, a contraction of the Joints. (*g*) *Aphony*, loss of voice. (*h*) *Apthæ*, Ulcers of the mouth. (*i*) *Apoplexy*, a sudden privation of sense and motion. *Appetite*, loss of Appetite; *v.* Loathing. Appetite deprav'd of those that eat earth and stones, *v* Colour, and the distemper of Women

(*a*) Ἀποστημα; Στοστασις, ἐκπύησις; ἐμπυημα. (*b*) Αλφὸς. (*c*) Αλωπηκες. (*d*) Παρίσθμια: ἀντιάδες. *These are the common names to the part and its diseases.* (*e*) Τῆς ἕδρης ἐκτροπὴ; ἕδρη ὀπιθλεγμανοσὴ. (*f*) Ἀγνύλη. (*g*) Ἀφωνίη, ἀναυδίη. (*h*) Ἄφθαι. (*i*) Ἀποπληξίη. *Those that were taken with this disease were call'd* Βλήτοι, *that is to say struck, v Thunder struck and Pleurisie.* Hippocrates *also confounds sometimes* Apoplexy *with* Palsie, *where he gives the first of these Names to both Diseases.*

with

with Child. (k) *Afterbirth* retain'd. (l) *Aſthma*, a ſort of difficulty of breathing; *v. Diſpnea.* (m) Abortion. (n) Arms ſhorter, and of a leſs proportion than they ought to be.

(k) Τὰ ὕστερα καταληχθέντα. (l) Ἄσθμα. (m) Ἀποφθορὴ, ἔκπτωσις, διαφθορὴ, ἐκβολὴ. *This laſt word ſignifies the action of miſcarrying.* (n) Γαλιάγκωνες, *Weaſels Arms. 'Tis the name that* Hippocrates *gives to thoſe that have ſuch arms.*

B

(a) *Bunch-back'd.* (b) *Branchus*, a ſort of a defluxion, hoarſeneſs. (c) *Buboes*, ſwellings of the Glands in general, and particularly thoſe of the Groin. Brain inflam'd, *v. Inflamation.* Brain gangren'd, *v. Sphacelus.* Brain mov'd, *v. commotion.* Brain dropſical, *v. Dropſie.* (d) Blood-ſhot of the Eyes. (e) A dry Blood-ſhot. (f) Baldneſs. (g) The body torpid or languid. (h) Blood, vomiting of blood; great loſs of blood by ſtool in a burning Fever. Loſs of blood, *v. Hæmorrhage.* (i) Barrenneſs, *v. Womb.* (k) The Bladder clos'd or ſtopp'd, *v. Urine.* Tubercule of the Bladder, *v. Tubercule.* Stone of the Bladder, *v. Stone.*

(a) Κύφωσις, κύρτωσις, ὕβλε. *This laſt word ſignifies alſo Bunch back'd.* (b) Βρόγχος. (c) Βυβῶνες; *a common name to the Glands of the Groin, and their Diſeaſes.* (d) Αἱμάτι (e) Αἱμάτι ξηρῷ. (f) Φαλακρότης. (g) Σῶμα σαρκῶδες, *corpulent.* (h) Ἔμετος αἱματώδης. (i) Ἄγονοι ἢ ἄφοροι γυναῖκες, *barren Women.*

C

(*a*) CAchexy: *An ill habit of the fleshy parts of the body, caus'd by the corruption and aboundance of humours.* (*b*) Cancer, a sort of a Tumour. (*c*) An outward Cancer. (*d*) An inward Cancer. (*e*) An hereditary Cancer, or that's born with one. Cancer of the Throat, of the Breast, of the Womb, and of other parts; a Cancerous Ulcer. (*f*) *Cardialgy*, pain of the Stomach, Heart burning. (*g*) *Carie.* (*h*) *Carus*, a sort of a dead sleep, and out of which there's no raising the Patient. (*i*) *Cataphora*, another sort of extraordinary dead sleep. (*k*) *Catarrh*, or defluxion upon some part, *v. Rheum.* (*l*) A salt Catarrh, nitrous, acrid, and hot. (*m*) *Catarrhs* that kill suddenly. (*n*) *Catochus*, A *Disease, in which the Patient continues inflexible, with his eyes open, without knowledge or motion.* (*nn*) *Carbuncle*, a sort of Tumour. *Causus*, v. *Fever.* (*o*) *Cholera*, a sudden discharge of humours upward and downward. (*p*) A wet *Cholera*; a dry *Cholera*. *Chordapsus*, v. *Ileus.* (*q*) *Coma*, a *sort of a dead deep sleep.* (*r*) *Coma* watching, *a sort of dead sleep, or sleeping with one's eyes open.* (*s*) Contusion or *Bruis.* (*t*) Convulsions, *involuntary contractions of the Muscles.*

(*a*) Καχεξίη. (*b*) Καρκῖνος, καρκίνωμα. (*c*) Καρκ. ἀηρόπαθος. (*d*) Καρκ. ἥρυπτος, ὑποβρύχιος. (*e*) Καρκ. σύμφυτος. (*f*) Καρδιαλγίη καρδιογμὸς. (*g*) Τηρεδὼν. (*h*) Κάρος. (*i*) Καταφορὴ. (*k*) Κατάῤῥυος, ῥεῦμα (*l*) Ῥῥεῦμα ἅλμιυρον, νιτρῶδες, δρίμυ καὶ θερμὸν. (*m*) Καταῤῥοι συντόμως ἀπόλλυντες. (*n*) Κατοχος, κατοχὴ. (*nn*) Ἄνθραξ. (*o*) Χολέρα. (*p*) Χολερ. υγρὴ; Χολερ. ξηρὴ. (*q*) Κῶμα. (*r*) Κῶμα οὐχ ὑπηῶδες. (*s*) Ἐκχύμωμα, ἐχύμωσις. (*t*) Σπάσμοι.

(*u*) *Coryza*,

(*u*) *Coryza*, a ſort of *Catarrh*, a heavineſs of the head, with a Rheum. (*w*) An ill colour, paleneſs or greenneſs of look, in perſons that have a deprav'd appetite, and eat earth or ſtone. (*x*) The chapping of the Tongue or Lips. (*y*) Commotion or Concuſſion of the Brain. (*yy*) Cold in the extreme, which is felt in certain Fevers, and can ſcarce be taken off. (*z*) Chilblains. (*zz*) Cough.

(*u*) Κορύζα. (*w*) Χρωμα πονηρὸν; χλῶρον. (*x*) Ῥῆγματα, v. *Rupture*. (*y*) Ἐγκεφαλου σεῖσμος. (*yy*) Ῥῖγος. (*z*) Χίμετλα. (*zz*) Βῆξ.

D.

(*a*) *DElirium*. (*b*) *Diarrhæa*, Looſeneſs. (*c*) Dyſentery, *violent pains in the Bowels, accompanied often with a flux of blood*. (*d*) Diſpnæa, *difficulty of breathing in general*. (*e*) Diſury, *a difficulty of making Water, with pains*. v. Strangury, and Urine ſuppreſs'd. (*f*) Diſtortions, *v. Luxations*. (*g*) Dropſies of many ſorts; general and particular. (*h*) Dropſie call'd *Hypoſarcidios*. (*i*) Dropſie call'd *Leucophlegmatia*. (*k*) Dropſie caus'd by Wind. (*l*) Dropſie dry. (*m*) Dropſie of the Lungs. (*mm*) Dropſie of the Breaſt, caus'd by the breaking of the *Puſtules* riſing on the Lungs: Dropſie of the *Eeſticules*, of the Womb, of the Head. (*n*) Diſeaſe, call'd Sacred; the Diſeaſe of *Hercules*;

(*a*) Παραφροσύνη, παραφορὴ παρακοπὴ, παράκρουσις, παράληρος. (*b*) Διάῤῥοιη. (*c*) Δυσεντερίη. (*d*) Δυσπνοιη. (*e*) Δυσερίη. (*f*) Ἐκπτωσεις. (*g*) Ὕδρωψ *de* ὕδωρ. *water*. (*h*) Ὑποσαρκίδιος; *that is to ſay, that comes under or between the fleſhy parts*. (*i*) Λευκοφλεγμασίη; λεῦκον φλεγμα. (*k*) Ὕδρωψ μετ' ἐμφυσημάτων. (*l*) Ὕδρωψ ξηρὸ. (*m*) Ὕδρωψ πλεύμονος, &c. (*n*) Vid. *lib. 2. de morb. & lib. de internis affectionib.*

the

the great Diſeaſe : Falling-ſickneſs, *v.* Epilepſie. The dry Diſeaſe, the belching Diſeaſe, the Diſeaſe of the hollow veins, the Diſeaſe of the *Hypochondra*, the putrifying Diſeaſe, the groſs Diſeaſe, the Diſeaſe of the *Scythians*, the black and blue Diſeaſe, the black Diſeaſe, the Diſeaſe call'd *Cura*, the *Phenician* Diſeaſe: *See the Diſeaſes of the following Claſſes.* The Diſeaſe of Virgins, *v.* Virgins. Diſeaſes of Women with Child, that have their Appetites deprav'd, *v.* Appetite. (o) Deafneſs, *v. Ear, hearing.*

(o) Κώφωσις.

E.

(a) *Emphroſthotonos* ; a ſort of Convulſion, where the Body is forc'd to bend forward. (b) *Empyema* ; a collection of purulent Matter in the Thorax. *Ephelides*, v. Spots. (c) Epilepſie ; *Falling-ſickneſs*, *Paſſio Sacra*, *Morbus Comitialis*, *the Diſeaſe of* Hercules, *&c.* (d) Epilepſie of Infants. (e) Epinyctides, *a ſort of Puſtules.* (f) Erection hinder'd, or want of Erection. (g) *Eryſipelas*, a ſort of Tumour, St. *Anthony*'s Fire ; *Eryſip.* of all the Parts of the Body, of the Face, of the Lungs, of the Womb : *Eryſipelas*, with Ulcers malignant, with corruption, and falling of the hair. *See this underneath, in the Diſeaſes of the third Claſs.*

(a) Ἐμπροσθότονος. (b) Ἐμπύημα ἐκπύησις. *This name is given to all ſorts of Impoſthumes by* Hippocrates, *who in other places by* πλεύμων ἔμπυος, *purulent Lungs, means ſometimes this diſtemper, or another that comes very near it, and calls thoſe that are ſubject to it* ἔμπυοι. (c) Ἐπιλημψίη (d) Νηπίων ἐκλάμψιες. (e) Ἐπινυκτίδες. (f) Hippocrates *means thoſe that have this impotence by* οἷς τὸ αἰδοῖον ἐπάρσεων ἀδύνατον. (g) Ερυσίπελας.

(h) *Exanthe-*

(*h*) *Exanthemata*, or riſings on the skin, the different ſorts are theſe: *Exanth.* accompanied with an itching and heat, as if they were on fire. *Exanth.* or little ſpots round and red. *Exanth.* like ſpots that remain after the ſtinging of Gnats. *Exanth.* which reſemble the wheals left after whipping. *Exanth.* where the skin appears as if it was torn. (*i*) Extaſie, a *Trance, being raviſh'd, or forgetting ones ſelf.* (*k*) Extaſie with Melancholy. (*l*) Extenſion violent of the Fibres, *v.* Diſtortion. (*m*) Ears, ſwellings behind the ears, *v. Parotides.* (*n*) Ears moiſt in little Children. (*o*) Pains in the Ear. (*p*) Noiſe and ſinging in the Ears. (*q*) Puſh or Pimple on the Eye-lid. (*qq*) Eye-lids ſore, ſcabby. (*r*) Eye-lids beſet inſide and outſide with Excreſcences of fleſh, in the form of Figs or Warts. *Tubercle*, or a little ſwelling of the Eye-lids, *v.* Wart. (*s*) Inverſion of the Eye-lids. (*t*) Eye-lids when the hair is turn'd inward. (*u*) Eye-lids joyn'd or clung together. (*w*) Eyes a-croſs, as your Squint-ey'd perſons have. (*x*) Clouds or Miſts appearing before the eyes. Speck and Scars, ſome white, ſome of other colours, that hinder ſight, *v.* Pupil. (*y*) Cataract in the eye. (*z*) Ulcer of the eye. (*zz*) Eye burſt, *v.* Pupil. Eyes inflam'd, *v.* Opthalmy. Eyes clung together, *v.* Eye-lids.

(*h*) Ἐξανθέματα ἐξανθίσματα. (*i*) Ἔκστασις. (*k*) Ἔκστασις μελαγχολική. (*l*) Σπάσμα. (*m*) Τὰ παρ' ὦτα φυμάτα. (*n*) Ὦτων ὑγρότητες. (*o*) Ὦτων πόνοι. (*p*) Βόμβοι ἐν ὠσὶ, ἦχοι. (*q*) Κεφὴ ἐν βλεφάρῳ. (*qq*) Βλεφάρων ψώρα. (*r*) Βλεφάρων ὄζοι φύσεις; ἢ σῦκα. (*s*) Βλεφάρων ἐπιστροφή. (*t*) Τρίχωσις. (*u*) Βλεφάρων ξύμφυσις. (*w*) Ἴλλωσις ὀμμάτων διάστροφή. (*x*) Νεφέλαι, ἀιγίδες, ἄχλυες, ἀργίμον. (*y*) Πτερύγιον. (*z*) Ὀφθάλμου ἕλκωσις. (*zz*) Ὀφθαλμοῦ ῥῆξις.

F.

(a) FLesh superfluous, or Excrescence of the flesh, *v. Pudenda*: Failing away of the flesh, *v. Erysipelas.* (b) Face awry, without any other illness. (c) Fire, *v.* Fever. (d) Wild-fire, a sort of Tetter or Ring-worm. (e) Fever. (f) F. Intermittent. (g) F. continual. (h) F. Quotidian. (i) F. Tertian. (k) *Hemitritus*, or Tertian and half. (l) F. Quartan. (m) Fever of five, of seven, of nine days each. (n) F. of a day. (o) F. of a night. (p) F. burning, otherwise call'd *Causus.* (q) F. burning, call'd fire. (r) F. kind. (s) F. malignant. (t) Fever that has exacerbations. (u) F. burning. (w) F. cold. (x) F. Lipyry; *or the outward Parts cold, while the inwards are burning.* (y) F. moist. (z) Fever dry. (a) F. salt. (b) F. windy. (c) F. red. (d) F. livid. (e) F. pale. (f) F. restless. (g) Fever inconstant. (h) F. long and slow. (i) A little continual Fever. (k) F. errant. (l) F. acute. (m) F. terrible to the sight. (n) F. whose heat is soft or rough to the hand. (o) F. killing. (p) F. soft or gentle. (q) F. accompanied with

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(a) Ὑπερσάρκωσις. (b) Παρέγγεμμα ἐν προσώπῳ. (c) Πυρετός. (d) Πῦρ ἄγριον. (e) Πυρετός. (f) Πῦρ διαλείπων. (g) ξυνεχὴς. (h) Ἀμφημερινὸς. (i) Τεταρταῖος. (k) Ἡμιτεταρταῖος. (l) Τεταρταῖος. (m) Πεμπταῖος, &c. (n) Ἀμφημερινὸς & ἡμέρης. (o) Νυκτέριος. (p) Καῦσος. (q) Πῦρ. (r) Εὐθὺς. (s) Κακοήθης. (t) Ἐπαναδιδοὺς. (u) Περικαὴς. (w) Ἡπιαλος. (x) Γαστρικὸς. (y) Πολιώδης. (z) ξηρὸς. (a) Ἁλμυρώδης. (b) Πεμφιγώδης. (c) Ἐξέρυθρος. (d) Περιος. (e) Ἰκτερος. (f) Ἀσώδης. (g) Ἀκαταστατικὸς. (h) Μακρὸς βληχρὸς. (i) Πυρέτιον ξύνεχες. (k) Πλανήτης. (l) Ὀξὺς. (m) Ἰδεῖν δεινὸς. (n) Δακνώδης ἢ τραχὺς τῇ χειρί. (o) Φονώδης. (p) Μαλθακὸς. (q) Λυγξώδης.

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the Hickup. (r) F. where the light is dim. (s) Fever laborious or tireſome. (t) F. moderate in its heat. (u) Fever irregular. (w) Fever vertiginous. (x) Fever that has the appearance of a Tertian. (y) F. viſcous. (z) Fever caus'd by pure Bile. (a) F. of the Winter. (b) Fiſtula *a ſort of Ulcer.* (b) *Fiſtula in Ano*, v. *Tubercule.* (c) Flux or loſs of blood of Women that continues much longer than their Months, and whoſe colour is ſometimes red, now and then white, ſometimes yellowiſh, &c. See *a little further in the cure of the Diſeaſes of Women*, v. Months. (d) Fluxion, *v.* Catarrh, Rheum, Branchus, Coryſa. (e) Folly, Thunder-ſtruck, a diſtemper where one is depriv'd of all ſenſe on a ſudden as if ſtruck with Lightning, *v.* Apoplexy. Another diſeaſe, where they have after death their ſides black and blue, as if they were murder'd, or bruis'd with Lightning, *v.* Pleuriſie. (f) Fractures of the bones. (g) Frica Rigour, ſhaking with the cold. (h) A Fellon or Bile: Flowings of Women, *v.* Flux. (i) Fear in ſleeping, the diſtemper of little Children.

(r) Ἀχλυώδης. (s) Κοπωδης. (t) Χλιαρὸς. (u) Ἄλακτος. (w) Γλιγχώδης. (x) Τεταιοφυὲς. (y) Γλίχρος. (z) Ἀκρητόχολος. (a) Χειμέριος. (b) Σύριξ. (c) Ῥοὴ γυναικεία; ῥόος ἐρυθρὸς; λευκὸς, πυῤῥὸς *The firſt is alſo meant ſometimes in* Hippocrates *for the Months.* (d) Κατάῤῥοος. (e) Μώρωσις. *You find alſo the word* ἀμβλύτητος, *which anſwers to the Engliſh word ſtupid, and ſignifies fooliſh, ſenſeleſs,* ἄφρων (f) Ἄγμοῖ; κατάγμαλα. (g) Φείκη. (h) Δοθίην. (i) Φόβοι ἐν ὕπνοις.

G.

(*a*) COntinual Gaping. (*b*) Gripes. (*c*) Gangrene. (*d*) Gums; the itching of the Gums of Infants. (*e*) Gums full of round Carbuncles, or little black and blue swellings. (*f*) Black Gums; Impostumation of the Gums. Glands, *v.* Bubo's, scrophulous humours. (*g*) *Glaucosis* or *Glaucoma*, distemper of the eye. (*h*) *Gongronæ* swellings, a disease of the Neck. (*i*) Gout. (*k*) Gout, with hard stony Matter in the Joints, *v.* Tubercules. (*l*) Gravel, *v.* Stone, Kidnies. (*m*) Gut, the great Gut inflamed. The falling down of the great Gut, *v. Anus.* Gripes, *v.* Dysentery.

(*a*) Χασμὴ ξυνεχὴς. (*b*) Ἀλγήματα, ὀδύναι. (*c*) Τὸ γαγγραινωΐδες, σηπεδονες μέλαιναι καὶ ξηραὶ; *that is to say, black and dry corruption*; σῆψ *corruption*; ὁ σφακελος; σφακελισμὸς. (*d*) Ὀδαξισμὸς. (*e*) Κονδυλοὶ ἄνωθεν τοῦ οὔλου. (*f*) οὖλαι μέλαιναι. (*g*) Γλαύκωσις; γλαύκωμα. (*h*) Γογγρῶναι. (*i*) Τα πόδαγρα; & ποδάγρικα; ἀρθρίτις. (*k*) Ἀρθρ. μετ. ἐπιπωρωμάτων περὶ τοῖσιν ἀρθροῖσιν.

H.

(*a*) HOarsness, *v. Branchus.* (*b*) Hunger. (*c*) *Hemorrhage*; loss of blood in general. (*d*) *Hemorrhoids*; swellings of the *Anus. Hemorrhoids*, with the falling down of the *Anus*, v. *Anus.* (*e*) *Herpes*, swellings ulcerated that run farther and farther. (*f*) *Hickup.* (*g*) *Hypochondra*; ('tis the name which *Hippocrates* gives to the Parts that are immediately under the short Ribs) swoln, tense, with rum-

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(*a*) Βραγχὸς. (*b*) Λιμὸς. (*c*) Αἱμοῤῥαγίη. (*d*) Αἱμοῤῥοΐδες. (*e*) Ἕρπης. (*f*) Λυγμὸς. (*g*) Τὸ ὑποχόνδριον.

blings,

blings, &c. Theſe are the different diſpoſitions of the Parts, and the Accidents or Signs that precede or follow certain Diſeaſes; the diſeaſe of the Hypochondra, *v.* in the diſtempers of the ſecond Claſs. (*h*) Hypogloſſis; a ſwelling under the Tongue. (*i*) Hearing; hardneſs of hearing, *v.* Deafneſs. (*k*) Hair; the diſeaſe when the hair falls off from all Parts of the Body, *v.* Alopecy, baldneſs. (*l*) Head ſharp like a Sugar-Loaf. (*m*) Pain in the head. (*n*) Heavineſs of the head. (*o*) Pain of the head, with purulent Matter running from the Noſe. (*p*) Pain of the head, caus'd by water incloſ'd in the Brain, or within the Skull, *v.* Dropſie.

(*h*) Ὑπογλωσσὶς. (*i*) Βαρυηκοΐη. (*k*) Μάδησις. (*l*) Ὀξυκέφαλοι, *'tis the name of thoſe that have their heads of this ſhape.* (*m*) Κεφαλαλγίη. (*n*) Καρηβαρίη. (*o*) Πύον διὰ ῥινῶν, &c.

I.

(*a*) ICtch. (*b*) Jaundice, or *Iclerus*, a Diſeaſe of the ſkin; the yellow or pale Jaundice ariſing from the Liver; black Jaundice from the Spleen; other ſorts of this diſeaſe, *v. Ileus.* (*c*) *Ileus*, a diſtemper of the Guts, one within the other, that the Excrements can't paſs. (*d*) *Ileus* accompanied with the Jaundice. (*e*) *Ileus* bloody. (*f*) Inflamation; *ſuch a diſpoſition of Parts, that you feel an extraordinary heat and burning, whether there be a ſwelling or not.* Inflamation of the Lungs, *v. Peripneumony.* (*g*) Jaw mortified, fallen after a pain in the Teeth; and after having had Excreſcences of fleſh upon it.

(*a*) Κνησμὸς, κνισμός. (*b*) Ἴκτερος. (*c*) Εἰλεὸς, χορδαπὸς, v. *further on in the Article of* Diocles. (*d*) Εἰλεὸς ἰκτεροώδης. (*e*) Εἰλεὸς αἱματώδης. (*f*) Φλεγμονὴ. (*g*) Τῆς γνάθου σφακελισμὸς. *Epidem. lib.* 5. *ſect.* 7.

K.

(a) KIngs Evil ; distemper of the Glands. (b) Kidnies, Reins, *v. Nephritis.*

(a) Χοιράδες.

L.

(a) HArd Labour, *v. Purgations* and *After-birth.* (b) Lameness, *settled Lameness.* (c) Liver, inflamation and pain in the Liver ; Liver inflated hard, and Impostumated. (d) Leprosie, a distemper of the skin. (e) Lethargy, a sort of sleepiness, with a Fever, and memory failing : A sort of Lethargy where the Lungs are affected. (f) *Leuca*, a distemper of the skin, that becomes white in some places. Lips, Ulcers of the Lips, *v. Aphtæ. Lichon.* v. *Tetter.* (g) Lientery, *a disease when you void by Excrement your Food the same you took it in, or but a little chang'd.* (h) Loins, pain in the Back or Loins. (i) Luxations or distortions. Lungs inflam'd, *v.* Peripneumony. (k) Lobes of the Lungs convuls'd. Dropsie of the Lungs, *v.* Dropsie. Little swellings or knobs of the Lungs, *v.* Wart. Swellings of the veins in the Lungs, *v.* Varix.

(a) Δυσκία. (b) Χώλωσις ; *prorrhetic. lib.* 2. (c) Ἡπατῖτις : ἥπαρ φλεγμαίνων ; *Those that had this distemper were call'd* ἡπατικοὶ, *a name common to all those that had their Livers indisposed.* (d) Λέπρη. (e) Λήθαργος. (f) Λεύκη, Λεύκωσις. (g) Λειεντερεῖν. (h) Ὀσφὺς πόνοι. (i) Ἐκπλάσεις, ἐξαρθρήματα, ἐξαρθρώματα, διαρρήγματα. (k) Ἄρθρα τῶν πλευμόνων σπάσαντα.

M. (a)

M.

(a) MOuth; the ill ſmell of the mouth. (aa) Wry mouths, Ulcers of the mouth, *v. Aphtæ.* (b) Madneſs, *v.* Folly. (c) Raving madneſs. (d) Melancholy, or melancholy diſtempers. (e) Months in too great a quantity. (f) Months in too ſmall a quantity. (g) Months without colour. (h) Months without mixture (i) Months ſtopp'd. (k) Months purulent, like pieces of Membranes, or Spiders Web, conſiſting of phlegm, matter, black, grumous, acrid, bilious, ſalt, *&c.* Months that aſcend towards the breaſts, *&c. v.* Flux and Purgations. (l) *Mola*, a lump of fleſh growing in the Womb.

(a) Δυσῶδες στόμα. (aa) Στόμα διεστραμμένον. (b) Παραφροσύνη. (c) Μανία. (d) Μελαγχολία, τὰ μελαγχόλικα (e) Καταμήνια ἢ τὰ γυναικεῖα πλείονα. (f) Καταμ. ὀλίγα. (g) Καταμ. ἄχροα. (h) Καταμ. ἀκρήτως γινόμενα. (i) Καταμ. ἐκλείποντα. (k) Διάπυα ἐπιμήνια, ὑμενώδεα, *&c.* (l) Μύλη.

N.

(a) NEck awry. (b) Nauſeating of Victuals common to Women with Child, and accompanied with an inclination to vomit. (c) *Nephritis*; a diſeaſe of the Kidnies, accompanied with pains, ſuppreſſion of Urine, and other ſymptoms, *v.* Stone. Noſe, more than ordinary moiſtneſs of the Noſe; a ſort of defluxion, *v. Coryza.* (d) Navil inflam'd, ulcerated, and open from the birth. (e) *Nyctalopy*, a diſtemper of thoſe that ſee better in the night than in the day.

(a) Στρεβλοὶ; *they are ſo nam'd that have their necks awry.* (b) Ἀνορεξίαν ἄσαι. (c) Νεφρῖτις. (d) Ὀμφαλὸς φλεγμαίνων, *&c.* (e) Νυκτάλωπες; *'tis ſo they are call'd by* Hippocrates, *that have this diſtemper, which he gives no name to as ſuch.*

O.

(a) *Idema*; ſwellings and tumors in general, *v. Tumor. Omentum*, or the Caul; the falling down of it into the Groin, *v.* Tumor. (b) Opthalmy, or inflamation of the eyes, moiſt and dry (c) *Opiſthotonos*, a ſort of Convulſion, where the body bends backward. (d) *Orthopny*, a ſort of difficulty of breathing, that the Patient can't lie down in his Bed, *v. Diſpnea, Aſthma.*

(a) Οιδημα. (b) Ὀφθαλμία; ὑγρὸν, ξηρὸν. (c) Ὀπισθότονος. (d) Ὀρθοπνοία.

P.

(a) PAlate; Impoſthumations and Ulcers corroding the Palate. The falling or ſeparation of the bone of the Palate and the Teeth, from whence follows the ſinking of the Noſe. (b) Palpitation of the Heart; Palpitation of the fleſh in all parts of the body; Palpitation between the Navel and the Cartilage, that's towards the ſtomach. (c) Palſie, a privation of ſenſe and motion, univerſal and particular

(a) *We find this caſe at the beginning of the fourth and ſixth Book of the Epidemicks.* (b) Παλμὸς. (c) Ἀποπληξίη; *this name is common in* Hippocrates *both to Apoplexy and Palſie*; ἀποπλεκτὸν τὶ τῦ σώματος; *ſome part of the body that's become Paralytick, or that has loſt its ſenſe and motion. You find there alſo the word* παραλύειν, *to relax in ſpeaking of the Parts that are Paralytick, becauſe they are relax'd and looſe, without ſtrength to ſupport them. 'Tis from this Verb that the word* παράλυσις *is deriv'd Palſie, but I do not find it in* Hippocrates. *He means in another place by the word* παραπληγίη *a ſpecies of this diſtemper.*

(d) *Para-*

(*d*) *Paronychia* or *Panaris*, a Whitlow, or ſore under the nails that's very painful. (*e*) *Parotides*, ſwellings of the Glands behind the Ears. (*f*) *Pudenda*, excreſcence of fleſh at the entrance of the ſecret parts of Women, the rotting and falling off of the hairs of thoſe parts, *v. Ereſypelas.* (*g*) *Peripneumony*, inflamation of the Lungs. (*h*) *Perirrhœa*, a great diſcharge of humours, particularly by Urine. (*i*) Plague and Peſtilential diſtempers. *Phagedæna*, *v* Ulcer. White phlegm, *v. Leucophlegmaty.* *Phlegmon*, *v.* Inflamation. (*k*) Phlyctenæ, *a ſort of pimples and riſings on the skin, like thoſe that come after a burn.* (*l*) Phreneſis, *an acute Fever, with a ſtrong delirium.* (*m*) Phthiſis, *a diſeaſe when the body conſumes away.* (*n*) *Phthiſis* of the back. (*o*) *Phthiſis nephritick*, or that comes from the Reins. (*p*) *Phthiſis* from the

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(*d*) Παεονιχία. (*e*) Τὰ παρ' ὦτα φύματα; *he ſpeaks alſo of a diſtemper of little Children, that he calls* σαλνειασμός, *which ſeems to be the ſame; and he explains this word in another place by* φύματα παρ' ὦτα ὅια τοῖσιν Σατύρισιν, *ſwellings that riſe behind the Ears as the Satyrs have; or rather, which makes 'em reſemble Satyrs, which are painted with ears ſtanding up, as thoſe have that are troubled with ſwellings behind 'em. He alſo calls the ſame ſwellings* φήγεα, *becauſe the Satyrs were call'd* φήγεες *by the* Ionians. *You'll ſee in another place another ſignification of the word* Satyriaſmus. (*f*) Κίνησιν ἀιδοίοις. (*g*) Περιπνευμονίη. (*h*) Περιῤῥοίη. (*i*) Λοιμός. (*k*) Φλύκταινας, φλυκταίνιδας. (*l*) Φρενῖτις; *This word comes from* φρένες, *which is the name the Ancients gave to the Diaphragm, and ſignifies alſo the Soul or Mind, becauſe they believ'd the Soul had its ſeat in the Diaphragm.* (*m*) Φθίσις, φθίη, φθινώδεα νούσημα, τῆξις, *de* φθίνειν, *to conſume, and* τῆκειν *to melt.* (*n*) Φθίσις νωτίας. (*o*) Φθίσις νεφριτική. (*p*) Φθὸη ἰσχιαδική.

Hips. (q) *Phthisis*, from the general habit of body; that is, from the flesh. (r) Prickings all over the body, and in particular at the end of the tongue. (rr) *Pityriasis*, a disease when the hairs fall off, and Scurf or Scales rise on the skin of the head. Pleurisie, a *pain in the side, with a continual Fever.* (t) Pleurisie moist, when the Patient expectorates. (u) Pleurisie dry, when he does not spit at all. (w) Pleurisie, in which after death the sides are black and blue, like those that have been struck with Thunder. (ww) Pollutions Nocturnal, *v.* Seed. (x) *Polypus*, an excrescence of the flesh in the Nose. (y) Putrefaction of the flesh of the *Pudenda*. Putrefaction, *v. Gangrene.* (z) The Pupil of the eye spoil'd. (a) The Pupil of the eye whitish, of a silver colour, of the colour of Sea-water, of a Sky-colour. (b) The Pupil out of its place. (c) The Pupil appearing less or greater, and angular. (d) The standing out of the Pupil, when the eyes burst. (e) A Scar on the Pupil. (f) Ulcer of the Pupil, *v. Sight and Eyes.* Pulsation of the Hypochondra, *v.* Palpitation. (g) Purgations, that follow the suppression of the *Lochia* Purga-

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(q) Φθίσις. (r) Κνισώσεις διὰ τὸ σῶμα, &c. (rr) Πιτυρίασις. (s) Πλευρῖτις. (t) Πλ' ὑγρὰ (u) Πλ' ξηρὰ. (w) *For this reason, those that were in this condition were call'd* βλητοι, *that is to say struck, as well as those that fell into an Apoplexy. See before* Apoplexy. (ww) Ὀνειρογμοι. (x) Πολύπους. (y) Διάβρωσις σηπεδόνος. *We'll describe it more particularly in the diseases of the third Class.* (z) Ὄψις διεφθαρμένη. (a) Κόραι γλαυκωμέναι, ἀργυρομιδεῖς, θαλασσοειδεῖς, κυανέαι, ἢ κυανιτιδώδεις, *v. Glaucoma.* (b) Τῆς ὄψεως μετακίνημα. (c) Κόραι αἱ συμπεπτωκυῖαι φαίνονται, ἢ εὐρύτεραι, ἢ γωνίας ἔχουσαι. (d) Ὄψις διὰ τῆς φλογμῆς ὑπερέχουσα. (e) Οὐλὴ ἐν κόρῃ. (f) Κίρσος ἕλκωσις. (g) Λοχίων κάθαρσις κατεχομένη, &c.

tions,

tions, or the matter of them ascending even to the Lungs and Head, and issuing out of the Nose and Mouth, &c. *Pustules*, pimples or risings on the skin of several sorts, *v. Exanthemata, Terminthi, Epinyctides.* (*b*) Pustules arising from sweat that's acrimonious, with a corroding salt that ulcerates the skin.

(*b*) Ἱδρῶα.

Q.

(*a*) QUinsie, *a distemper of the Throat.* (*b*) Quinsie, extending it self, or throwing it self on the Lungs. Quinsie, following an inward luxation of the vertebræ of the Neck, and which ends in a Palsie.

(*a*) Κυνάγχη, & παρὰ κυνάγκη, *these are two different sorts.* (*b*) Κυνάγχη ἐς τὴν πλεύμονα.

R.

(*a*) RIsings on the skin, or pimples, *v. Exanthemata.* (*b*) Restlesness of Patients impossiblity to continue in one place. (*c*) Respiration hinder'd, *v. Dispnæa, Orthopnæa; Asthma, Rheum,* v. Defluxion. (*d*) Rupture of the breast or back. (*e*) Rupture, or breaking of some Vessel or Imposthume within the body.

(*a*) Ἐξανθήματα. (*b*) Βλησρισμὸς. ῥιπτασμὸς. ἀλύκη, ἀλυσμὸς. (*c*) v. *Dispnæa.* (*d*) Στήθος ἢ μετάφρενον ῥαγέν. *We know not precisely what* Hippocrates *meant by* μετάφρενον, *it seems 'tis that part of the back which is just against the Diaphragm, which we said was what we call* διφρένες. (*e*) Ῥῆγμα: *from thence comes the word* ῥηγματίαι. *Tis so* Hippocrates *calls those that have any Vessel broke in their body, or any Imposthume that's open,* v. *Chapping.*

S.

(*a*) Tuttering, *v.* Tongue-ty'd. Stone, or the (*b*) Stone in the Kidnies and Bladder. (*c*) Spitting blood; Skull when its bones separate one from another, *v. Sphacelus.* (*d*) Swooning, Swelling, *v. Oidema* (*e*) Stupefaction. (*f*) Spine of the back bent inwardly. (*g*) Spine of the back that goes awry, or that bends to right or left. (*h*) Sudden surprize or stupefaction. (*i*) Scab, skin (*k*) rising up in Scales. (*l*) Snoring. (*m*) Spleen, inflamation of the Spleen. (*n*) Spleen swoln. (*o*) A great Spleen, Snorting, *v.* Snoring. (*p*) Frequent Salivation, *Satyriasmus, v. Parotides.* (*q*) Sciatick, *Scrotum, v.* Tumors. (*r*) Seed, involuntary flux of Seed, *v* Pollutions. Deep sleep, *v. Carus, Catochus, Coma, Lethargy Sphacelus,* a sort of Gangrene, *v* Gangrene. (*s*) Strangury, Urine coming out drop by drop with pain, *v. Dysury.* Suffocation of the Womb, *v.* Womb. (*t*) Superfetation. (*u*) Spots on the Legs by being too near the fire. (*w*) Spots on the face by being too much in the Sun White specks in the eyes, *v.* Eyes. (*x*) Stones big or swoln. Varices, and other swellings of the Stones, *v.* Tumors. (*y*) Sight, dimness of sight; the sight of those that see better in the night than in the day, *v. Nyctalopy.* (*z*) Loss of sight, blindness, *v. Pupil, Eye-lids, Eyes.*

(*a*) Τραυλισμὸς. (*b*) Λιθίασις. (*c*) Αἵματος πτύσις. (*d*) Ἀψυχίη, λειποθυμίη. (*e*) Νάρκωσις. (*f*) Λόρδωσις. (*g*) Ῥάχιος διαστροφὴ. (*h*) Ἔκπληξις. (*i*) Ψῶρα (*k*) Λοποὶ. (*l*) Ῥέγχος, κέρχνος. (*m*) Σπληνῖτις. (*n*) Σπλῆν ἐπηρμένος. (*o*) Σπλῆν μέγας. (*p*) Πτυελισμὸς. (*q*) Ἰσχιας. (*r*) Το γονοείδες διέλθον. (*s*) Στραγουρίη. (*t*) Ἐπικύημα. (*u* Φῶιδες. (*w*) Ἐφήλιδες. (*x*) Ὄρχις μέγας. (*y*) Ἀμβλυωγμος. (*z*) Τύφλωσις, ὀφθάλμων στέρησις.

T (*a*)

T.

(*a*) TEtters. (*b*) Teeth; pains in the Teeth. (*c*) Teeth benumm'd. (*d*) Grinding of the Teeth. (*e*) Teeth gnaſh'd one againſt the other. Rotten Teeth, *v. Sphacelus.* The falling out of the Teeth, falling down of the Jaw, and of the Palate, *v.* Jaws, Palate. (*f*) Tongue-ty'd, that cauſes an heſitation in ſpeaking. (*g*) Too great a volubility of the Tongue, that occaſions ſtammering. (*h*) *Teneſmus*, or pain in going to Stool. (*i*) *Terminthi*, a ſort of Puſtules. (*k*) *Tetanus*, a ſort of Convulſion, where all the Muſcles are extended, and the Body ſtraight. (*l*) Trembling. (*m*) Tubercules, or little ſwellings of divers ſorts. Tubercule behind the Ears, *v. Parotides*, Tubercule on the Gums, *v.* Gums. (*n*) Tubercule crude in the Lungs. (*o*) Tuberc about the Bladder. (*p*) Tuberc. in the *Urethra.* (*q*) Tubercules, or little hard ſwellings riſing in the face. (*qq*) Tuberc. hard and ſtony of the joints of gouty perſons, and that oftentimes come on the Tongue. (*r*) Tuberc. hard about the *Anus*, whence follows an *Abſceſſe*, and at laſt a Fiſtula, or a fiſtulous Ulcer that perforates the Gut. (*s*) Tumors and ſwellings in general, *v. Oidema.* (*t*) Hard Tumors (*u*) Scro-

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(*a*) Λειχῆνες. (*b*) Προστοῦς ὀδόντας ἀλγήματα. (*c*) Ἀνμωδίη. (*d*) Πρίσις τῶν ὀδόντων. (*e*) Συνερισμὸς ὀδόντων. (*f*) Ἰχνοφωνίη ψελλισμός. (*g*) *Thoſe that have this imperfection are call'd* ταχυγλωσσότεροι. (*h*) Τεινεσμὸς. (*i*) Τερμινθοὶ. (*k*) Τετανὸς. (*l*) Τρόμος. (*m*) Φύματα, κόνδυλοι, συστρέμματα. (*n*) Ὠμὸν φύμα ἐν πλεύμονι. (*o*) Φύμα περὶ τὴν κύστιν. (*p*) Φῦμα ἐν τῇ οὐρήθρῃ. (*q*) Ἴονθοι. (*qq*) Πῶροι, ἢ ἐπιπωρώματα ἢ συστρέμματα, καὶ λιθίδια περὶ τοῖσιν ἄρθροισιν, &c. (*r*) παρὰ τὴν ἕδρην φῦμα σκληρὸν, ὁ ἐῤῥαγὴ ἐς τὸ ἔντερον καὶ συριγγῶδες ἐγένετο. (*s*) Οἰδήματα. (*t*) Σκληρύσματα. (*u*) Φύματα χοιρώδεα.

phulous Tumors, *v.* Kings-Evil. (*w*) Tumors of the Groin, of the *Scrotum*, of the Testicules caus'd by the falling down of the *Omentum*, or the Intestines; or by the Varices of the Testicules; or by water collected in the *Scrotum*. (*x*) *Typhomany*, v. *the distempers of the fifth Class*. Typhus, *v. those of the fourth*.

(*w*) Κῆλαι. *'Tis the general name that* Hippocrates *gives these Tumors, and mentions the several species of them, which we have taken notice of.* (*x*) Τυφομανίη.

U.

(*a*) UVula relax'd. (*b*) Uvula contracted. (*c*) Uvula as it were dissolved or corrupted. (*d*) Varices; veins swoln, or very much dilated: Varix of the Lungs. (*e*) Veins obstructed, that hinder the motion of the blood. (*f*) Veins throwing out blood upon the brain, *v.* in the following Classes. (*g*) Virgins, the Diseases of Virgins. (*h*) Ulcers. (*i*) Ulcers of the head, with a running humour like honey. (*k*) Ulcers malignant and corroding. (*l*) Fistulous Ulcers, *v.* Fistula. (*m*) Scrophulous Ulcers, *v* Kings-Evil and Tumours. (*n*) Urine stopp'd; difficulty of making water: Urine coming out drop by drop, *v.* Dysury, Strangury

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(*a*) Σταφυλὴ. (*b*) Γαργαρέων ἀνεσπασμένος. (*c*) Κίονες τηκόμενοι. (*d*) Κῖρσοι, ἐξίαι, κίρσος ἐν πνεύμομι. (*e*) Φλεβῶν ἀπόληψις. (*f*) Ὅπερ ἐμεῖος τῶν φλεβίων περὶ τὸν ἐγκέφαλον. (*g*) *This disease is describ'd by* Hippocrates, *but he gave it no particular name.* (*h*) Ἕλκεα. (*i*) Κηρίαι, ἀχὼρ. *Erotian.* (*k*) Ἕλκεα κακοήθεα; *those which he calls* Νομαὶ & φαγεδαίναι, *that is to say, that eat and corrode; there are several sorts of 'em.* (*l*) Ἕλκεα συριγγώδεα. (*m*) Ἕλκεα χοιρώδεα. (*n*) Οὖρον κατεχόμενον, οὔρων ἀπόληψις, οὔρου ἐπίστασις.

W. (*a*)

W.

(a) WOmb; several distempers of it. (aa) Its being out of its proper place. (b) The falling down of the Womb. (c) Suffocation of the Womb and Mother. The swelling of the Womb, caus'd by water or wind, *v.* Dropsie. Excrescence of flesh growing at the entrance of the outward neck of the Womb, *v. Pudenda*; swelling and hardness of the orifice of the Womb. The closing of it, causing barrenness or suppression of the Months. The folding or twisting of the orifice. The orifice too much open. Womb putrify'd, inflam'd, full of phlegm, ulcerated, cancerated, *&c.* *v.* further on the cure of the Diseases of Women. (d) A Wart, Tubercule, or little swelling on the Eye-lids. (e) Wounds. (f) Warts. (g) Worms. (h) Worms round and long. (i) Large and smooth. (k) Worms call'd *Ascarides*, which are about the *Anus*, and sometimes in the *Pudenda* of Women. (l) Vertigo. (m) Vertigo, with a mist over the eyes.

(a) Τὰ ὑστέρικα; *it's a common name to all distempers of the Womb, but it signifies also in particular the suffocation of the Womb.* (aa) Πλάναι τῶν ὑστέρεων. (b) Ἐκπτώσις τὴν ὑστέρας. (c) Πνὶξ ὑστερικὴ. (d) Κριθὴ ἐν βλεφάρῳ. (e) Τρώματα. (f) Ἀκροχόρδονες. (g) Ἕλμινθες, ἐυλᾶι, θηρία. (h) Ἕλμ' στρογγύλαι. (i) Ἕλκ' πλατεῖαι. (k) Ἀσκαρίδες. (l) Ἴλιγγοι. (m) Σκοτοδίνη, τὰ σκοτώδεα.

You see what are the Diseases of the first Class, which we leave at the present, with a design to give the definition, or the more exact description of them, and to observe some other circumstances relating to their Nature, Signs and Causes, in the Chapter of *Galen*.

CHAP.

CHAP. VII.

The diſtempers of the ſecond Claſs, or that have not preſerv'd the names which Hippocrates *gives them, tho' they have been known by the accidents or ſymptoms that he aſcrib'd to them.*

THis is the deſcription that *Hippocrates* gives of a diſeaſe he calls (*a*) the drying or dry diſeaſe: 'Theſe, *ſays he*, that are ſeiz'd with 'it, can neither be without eating, nor can 'their ſtomachs bear or digeſt what they have 'eaten. When they don't eat, their Guts 'rumble and make a noiſe, and they feel a pain 'in the orifice of their ſtomach; they vomit 'ſometimes one ſort of humour, ſometimes 'another. They throw up Bile, Spittle, Phlegm, 'and acrid Matter; and after they have vomi-'ted, they think themſelves a little better. 'But when they have taken any nouriſhment, 'they are troubled with belchings, their face 'looks red, and they burn like fire. They think 'they have a great occaſion to go to Stool, and 'when they come there, oftentimes nothing 'but wind comes from them. They have 'pains in their head, and feel prickings all over 'their body, ſometimes in one part, ſometimes 'in another, as if they were prick'd with 'Needles. Their Legs are heavy and feeble, 'they conſume away, and grow weak by little 'and little. *He adds further*, This diſtemper 'is of long continuance, and does not leave 'the Patient till he's old, ſuppoſing he does 'not die before that time.

(*a*) Αυαττ

This deſcription agrees pretty well with a diſeaſe which is call'd in the following diſ-

courſe

course the *Disease of the Hypochondra*: That which *Hippocrates* calls the *Belching Disease*; that is to say, where they belch frequently, is a species or branch of the same, as well as the black distemper he speaks of a little after.

As to the disease which he names (*b*) *Care*, that according to his report is very dismal, you may place it under the melancholy distempers, of which *Hippocrates* himself speaks in another place, and which we have put amongst those of the precedent Class. *In this distemper*, says he, *you feel something like a thorn pricking your entrails. Those that are taken with it are extreamly restless and unquiet, they avoid the light and company, they are pleas'd with darkness, and are afraid of every thing; the Membrane that parts the Abdomen from the Breast swells out. When you touch them they feel pain, and are very much afraid of being hurt; they dream horrid dreams, and think they see of a sudden frightful Objects, or dead Bodies.*

(*b*) Φροντὶς νοῦσος χαλεπὴ; Care *a grievous disease.*

CHAP. VIII.

The Diseases of the third Class, which are those which Hippocrates *gave no name to, but which we may, or think we may, know by the description he gives of them.*

Hippocrates speaking of the accidents that happen to those that have a large Spleen, says, *That their* (a) *gums are corrupted, and their breath smells ill* He adds, *That if they have not some* Hemorrhage, *and the mouth does not smell ill, they are troubled with Ulcers and Cicatrices, or black spots on their Legs.* Some pretend 'tis the distemper which *Pliny* speaks of,

(*a*) Prorrhetic. lib. 2.

of, and is at this time very common amongst the Northern People.

Hippocrates in another place giving an exact relation of several accidents that accompanied a distemper that was become Epidemick, and of which he observes more died than lived after it, says, That the accidents or symptoms were reduc'd to these, (*b*) *Erysipelas's or malignant Tetters, sore Throat with hoarseness, a burning Fever with a* delirium, *corroding Ulcers in the mouth, swellings on the* Pudenda, *inflamations of the Eyes, Carbuncles, disorders in the Bowels, great loss of Appetite, troubled Urine, and in large quantities, sometimes dozineſs, and at another time watchings, no entire or perfect ceasing of these disorders so as for the better, or to be term'd a happy conclusion of them, but a change that produced Dropsies and Consumptions.*

(*b*) Epidem. lib. 3. sect. 3.

After having begun in this manner, he adds, *That in several of these Patients, the very small Ulcers degenerated into Tetters, or Erysipelas's, which spread themselves in all Parts of the body, and came particularly about the head to Men of sixty years of age, upon the least neglect of their distemper. At the same time,* says he, further, *That they actually applied remedies, of a sudden there arose Inflamations and Tetters, which spread themselves all about. When these Tetters came to suppuration, you might see flesh and Tendons fall off from several, and their bones come away from them; and that which runs from these Ulcers, was not like to purulent Matter, but was a particular sort of corruption of several colours, and in great aboundance. Those also that happen'd to have the same about the Head, lost their hair from the Part; as also from the Chin, the bones were seen altogether naked, and some of them drop off. These symptoms were sometimes with a Fever, sometimes without, and commonly they were in greater fear than danger, at least those, when in the distemper, the Matter came to a good digestion and suppuration, for they most of them*

escap'd.

escap'd. But those whose Erysipelas, or Inflamation, did not suppurate, almost all of them died; in whatever Part the Erysipelas came, the same thing happen'd. From one a whole Arm wou'd fall off; that is to say, it wou'd intirely loose all the flesh that cover'd it. With another, the sides, or any part of the body, before or behind, were expos'd to the same danger. And it sometimes happen'd, that the whole Hip, Leg or Foot, were left altogether naked, without any flesh; but those whose Abdomen, or Privy Parts, were touch'd with it, suffer'd more than all the rest.

I have drawn at length the description of this distemper, that we may compare it with that of some others, which we shall speak of in the sequel of this History, and which have been look'd upon by the greatest part of Physicians as new, and not known in the time of *Hippocrates*, nor a long time after him, altho' they are found accompanied with symptoms which have a relation with some of those we have touch'd upon. You'll find also other examples of diseases, which have been thought new in regard to those that are found describ'd in *Hippocrates*, or which they pretend had their beginning at a certain time. 'Tis what we'll inquire into as opportunity shall offer it self; and 'twas chiefly in regard to this, that I thought my self oblig'd at least to give an account of the Names of the diseases this ancient Physician had knowledge of; that, as we have already said, we might compare his descriptions with those that follow.

We may put in this Class the distemper peculiar to the *Scythians*, which *Herodotus* makes mention of, and attributes to the anger of *Venus Urania*, whose Temple was pillaged by them. This is what *Hippocrates* has writ of it: 'Many, *says he*, among the *Scythians* become 'Eunuchs, do every thing that Women are 'accustom'd to do, and talk or discourse as if 'they were so; from whence they are call'd

'Effe-

'Effeminate. The Inhabitants of the Country, 'that impute the Cause of this distemper to 'God, or the Deity, have a great veneration 'for those that are seiz'd with it, and in a 'manner worship them, for fear the same 'thing should happen to themselves. For my 'part, *continues* Hippocrates, I believe truly, 'that these sorts of distempers are Divine as 'well as others, and that there's no distemper 'more Divine or Humane one than another, 'but that they are all Divine; that every one 'has its particular nature, and that there is 'never a one where Nature has not its part. 'I'll tell you then from whence I think this 'malady comes. The *Scythians* are subject to 'certain Rheumatisms on the Joints, which 'are very stubborn, and continue a long time; 'which happens to them, because they are 'continually on Horseback, and their Legs 'hanging down. When this distemper has had 'its period they become Lame, by reason of 'the contraction of their Thighs, and the man-'ner of their management is this. At the be-'ginning of this distemper, they open the 'veins behind the Ears, and being weaken'd 'and dispirited by the loss of a great quantity 'of blood they fall asleep; and some of them, 'when they awake, find themselves well. In 'my opinion, they ruine themselves by this 'manner of management, for those that have 'their veins behind their Ears open'd, become 'uncapable of generation; and that's their 'misfortune. When they come to their Wives 'and find they are not fit for enjoyment, they 'are not immediately much concern'd, but 'when they find they continue impotent, then 'they imagine they have offended the God, 'or the Divinity to whom they ascribe the 'cause of their disgrace. After which they 'take the habit of a Woman, and publickly 'declare they are no longer Men; they con-'verse with the Women, and appear in all re-

'spects

'ſpects as ſuch. We muſt obſerve, that there 'are none but the richeſt of the *Scythians*, or 'thoſe of the greateſt quality, that are ſubject 'to this diſeaſe, and that the poor are never 'ſeiz'd with it; without doubt, the reaſon of 'it is, becauſe the firſt are almoſt always on 'Horſeback, and the latter but ſeldom. If 'this diſeaſe was more divine than others, it 'ought not to attack the wealthieſt, and the 'greateſt Men only, but be equally common 'to all. It ſhou'd rather happen, that the 'poor People ſhou'd be more expos'd than the 'rich, eſpecially if the Gods take pleaſure that 'Men ſhou'd admire and adore them, and for 'that reaſon beſtow their benefits on them. For 'the rich offer Sacrifices and Oblations to 'em, 'ſerve 'em, and erect Statues oftner than the 'poor, becauſe they have wherewithal to do 'it; whereas the other have not, and inſtead 'of adoration oftentimes curſe the Gods, that 'they have not given them Plenty and Riches. 'So that it wou'd be more agreeable to reaſon, 'that the poor and needy ſhou'd be puniſh'd 'with this diſeaſe, for their wickedneſs, rather 'than the rich. This diſtemper then is truly 'Divine, as I ſaid at firſt, but all others are ſo 'too, and come naturally at the ſame time to 'all People.

The opinion of *Hippocrates*, concerning the diſtinction that the Gods ought to make between the Rich and the Poor, in relation to Sacrifices, might give an occaſion to ſome to accuſe him of taking too great a liberty in Matters of Religion; but they might as well, and with the ſame reaſon, blame *Homer*, when in ſeveral places he introduces *Jupiter* laying aſide all buſineſs, to go and take part of a Collation; that is to ſay, to ſup up the ſmoak of a Sacrifice of the *Ethiopians*, with all the Train of Gods after him. It appears alſo, by what *Hippocrates* ſays relating to the cauſe of this diſtemper, that he was not at all ſuperſtitious,

as

as we have obſerv'd before, and his thoughts on this ſubject are very well worthy of the Age in which *Socrates* liv'd, with whom he was almoſt contemporary. It ſeems probable to others, that this diſtemper of the *Scythians* fell upon the Rich oftner than the Poor, by the ſame reaſon that we ſee every day, that Perſons of Eſtates are more ſubject to the *Hypochondriack Affection*, than thoſe of meaner Fortunes, which you'll eaſily find to be true.

CHAP. IX.

Diſeaſes of the fourth Claſs, that have not been known to the Phyſicians that liv'd ſince Hippocrates. *neither by the deſcription he has given of them, nor by the names he gives them, which have not been in uſe ſince.*

AMongſt the diſtempers of this Claſs, which are not many in number, no more than thoſe of the two precedent ones, the moſt remarkable are theſe two; the (*a*) *Typhus*, and (*b*) *the thick or groſs diſeaſe*: theſe are the names which *Hippocrates* gives them. Some of his Commentators were of opinion, that the firſt of theſe was a ſort of a burning Fever, which caus'd a *delirium* with ſtupefaction. You'll ſee by the deſcription whether they have hit right.

(*a*) Τῦφος.
(*b*) Παχὺ νόσημα.

According to our Author, there are five ſorts of *Typhus's*: The firſt is really a 'continual 'Fever, that takes away all the ſtrength of the 'Patient, accompanied with pains in the 'belly, and a heat or inflamation in the eyes, 'that he cannot look ſteady upon any thing; 'beſides, not being able to anſwer to any 'queſtion

'queſtion that's ask'd him, by reaſon of the 'great pain he lies under, unleſs when he is 'juſt dying, then he talks, and looks ſtern 'and bold.

The ſecond ſort begins with 'a Tertian or 'Quartan Ague, and after that come pains in 'the head. The Patient ſpits in abundance, 'and throws up ſome Worms by the Mouth; 'his eyes are painful to him, his viſage looks 'pale, he has a tumour or ſoft ſwelling in his 'feet, and ſometimes all over the body; ſome-'time his breaſt and back pain him, his belly 'rumbles and makes a noiſe, his eyes look 'fierce, he hauks and ſpits much, and his 'ſpittle ſticks to his Throat, that makes his 'voice ſqueak.

The third ſort diſtinguiſhes it ſelf from the reſt, by the 'mighty quick ſharp pains in the 'joints, and ſometimes all over the body. The 'blood corrupted by the Bile ſtops, and is co-'agulated about the Hips; and the Bile de-'tain'd in the joints growing hard like a gravel 'ſtone, the Patient becomes lame.

The fourth ſort is known by the 'great 'tenſeneſs, riſing up, and heat of the belly; 'after which follows a Looſeneſs, which ſome-'times leads the way to a Dropſie, and is alſo 'accompanied ſometimes with a Fever.

The fifth and laſt has for its ſigns, 'a pale-'neſs and tranſparency of the whole body, like 'that of a bladder full of water, yet without 'any ſwelling; on the contrary, the body is 'extenuated, dry and feeble, eſpecially to-'wards the neck-bones and the face; the eyes 'are very much ſunk in, and the body alſo is 'ſometimes black. The Patient ſeldom winks 'with his eyes, he feels about with his hands 'upon the Covering of the Bed, as if he would 'pick Wooll or Straws. He finds himſelf more 'charg'd and fuller after eating, than when he 'was well; he loves the ſmell of a Lamp put 'out; he has oftentimes pullutions when he

'sleeps, and the same thing happens to him 'when awake.

So much for the *Typhus*; the *thick or gross disease* is no less particular, and there is more than one sort of it. 'The first is caus'd by 'phlegm and choler, which discharge them-'selves in the Abdomen and inflate it, and are 'evacuated up and down like a Torrent. The 'Patient is taken with a shivering and fever; 'the pain passes from the Abdomen to the 'Head, and when it descends to the entrails it 'causes a Suffocation. Sometimes the Patient 'vomits sowre phlegm, and sometimes salt; 'after vomiting he has a bitterness in his mouth, 'red heats appear on his side, and he stoops in 'the back; he cannot endure to be touch'd in 'any part; and the pain that he feels is so 'violent, that there's a sort of palpitation or 'pulse in the flesh; his Testicules are contract-'ed, the heat and pain is continued at the same 'time, even to the *Anus* and Bladder. He 'makes thick water, like that of those that 'are dropsical; the hair falls off from his head, 'his feet are always cold. At last the pain 'fixes particularly on the sides, back, and 'nape of the Neck; and it seems to the Pa-'tient, as if something creep'd, or run all 'about his skin. Sometimes there's a remission 'of the distemper, other times there's nothing 'at all of it. The skin of the head becomes 'red and thick. This distemper continues six 'years, sometimes ten. Towards the end the 'Patient sweats in abundance, and the sweat 'is of a very ill smell. He has oftentimes pol-'lutions in his sleep, and the seed he ejects is 'bloody, and of a livid colour. It seems at first as if he was describing the *Cholera Morbus*, or some sort of *Cholick*, but that which comes after has no great relation to that.

The second sort of the thick distempers, 'is 'caus'd by bile alone, that discharges it self on 'the Liver and Head. The Liver swells up

'and

'and preſſes upon the Diaphragm. The Head, 'and particularly the Temples, are immedi- 'ately ſeiz'd with pain. The Patient is not 'right in his underſtanding, and ſometimes he 'ſees but very little; an Ague and Fever ſuc- 'ceed after the foregoing ſymptoms. This 'comes at the beginning of the diſeaſe, and 'then you have by times great remiſſions, at 'other times but ſmall ones. The longer the 'malady continues, the pain grows greater, 'the Pupils of the eyes are dilated, and the 'Patient ſees not a jot; that tho' you put your 'finger before his eyes he perceives nothing, 'and does not ſo much as wink. But if he 'has ſome little ſight remaining, he's continu- 'ally pulling out with his fingers the little 'flocks of Wooll from the Covering, thinking 'they are lice or naſtineſs. But when the 'Liver extends it ſelf further towards the 'Diaphragm, the Patient raves, and fancies 'he has before his eyes all ſorts of creeping 'things, or wild Beaſts, or arm'd Men; he 'wou'd fight with them all, and talks and acts 'as if he was in an engagement. If you don't 'give him liberty he threatens, and if you let 'him go he falls down. He has always his feet 'cold; if he ſleeps 'tis with continual toſſing; 'he's ſcar'd with frightful dreams, and when 'he awakes relates all he has done or ſeen. At 'other times, he lies a whole day and night 'without ſpeaking a word, breathing with a 'great deal of difficulty. He is delirious by 'intervals; he comes to himſelf, anſwers to 'all queſtions that are ask'd him, underſtands 'every thing that is read to him, but a little 'while after relapſes to his former condition. 'This diſeaſe, *ſays our Author further*, falls 'chiefly on Travellers, or thoſe that paſſing 'through uninhabited places, have been 'frightned with the ſight of ſome Spectre or 'other.

The third sort ' is occasioned by phlegm, ' which appears by the circumstances the Pa- ' tient is in, who has a taste as if he had eaten ' Radishes. This distemper, or the pain that ' accompanies it, begins in the Legs, from ' whence it rises to the belly, and diffusing it ' self in the Intestines, makes a great noise ' there; after which the Patient vomits up ' sowre putrid phlegm, but this evacuation ' gives him no ease; on the contrary, he falls ' into a delirium, and feels a pain so trouble- ' some and uneasie in his bowels, and by times ' a pain in his head so violent and fix'd, that he ' has neither his Understanding nor his Sight, ' but very confusedly; he sweats plentifully, ' and his sweat smells ill, but it gives him ease. ' The colour of the Patient is the same as in a ' Jaundice; and this distemper is not so mortal ' oftentimes as the precedent one.

The fourth sort ' takes its rise from (a) white ' phlegm, and comes after Fevers that have ' continued a long time. This distemper be- ' gins with a swelling in the face, it tends af- ' terwards to the Abdomen, which swells also. ' The Patient has a pain upon him like that ' after hard Exercise, and his belly feels sore, ' as if it was press'd with a great burthen: ' The feet swell also. If Rain falls on the ' ground, he can't bear the smell of it; and if ' by chance he's expos'd to the Rain, and smells ' this smell of the ground, he immediately falls. ' This distemper has some intermissions, but ' lasts longer than the precedent one; its con- ' tinuance is for six years.

(a) *You'll see in the Catalogue of the common distempers at the end of this Chapter, what Hippocrates understood by white phlegm.*

We don't find that our Modern Practisers, nor even those amongst the Ancients, that came after *Hippocrates*, have describ'd any particular distemper attended with so many accidents or symptoms all at once; and we must confess, those we are come to specifie are so many in number, that one would think it impossible for all to happen in one and the same disease.

And

And that that's yet more particular in it is, that *Hippocrates*, or the Author of the Book we have quoted, makes four or five ſorts of each of theſe diſtempers, which appear ſo different one from the other, that we cannot apprehend why they are rank'd under the ſame general name.

'Tis that's the reaſon that the Phyſicians of After-Ages, that eaſily knew a *Dropſie*, for example, a *Conſumption*, a *Pleuriſie*, by the Characters which *Hippocrates* gave of each, yet knew nothing of the two diſeaſes in queſtion. We may infer from thence, either that the *Typhus*, and thick diſeaſe, are no longer in being, and that no body now is affected with them, or that no body at all ever was, and that they are feign'd diſtempers, and only deſcrib'd to pleaſe a humour or fancy. We ought not to reſt ſatisfied with the firſt conjecture, tho' 'tis not impoſſible that ſome diſeaſes may ceaſe to be, as well as they pretend new ones ariſe: This queſtion ſhall be treated of hereafter.

There's rather a probability, that thoſe that deſcrib'd this diſtemper did it to deceive us. You ſhall ſee after what manner one may preſume the thing came to paſs.

Firſt, We muſt know that the (*a*) greateſt part of the Authors, as well Ancient as Modern, do agree, That the Book wherein theſe diſeaſes are deſcrib'd is not of *Hippocrates*'s writing, but belongs to ſome of the Works of the *Cnidien* Phyſicians, who are mentioned in the foregoing Book. That which confirms this opinion, is what *Galen* particularly remarks, *viz.* That theſe Phyſicians reckon'd up four ſorts of Jaundices, three ſorts of Conſumptions, different from thoſe that are ſpecified in the Catalogue of the diſeaſes of the firſt Claſs, and that they multiplied after the ſame manner the ſorts of ſeveral other diſtempers, without reaſon or neceſſity. 'Tis then in the ſame Book that we find all theſe diſtinctions, which is an argu-

(*a*) Proſper Martianus, a Roman Phyſician, that writ a Commentary on Hippocrates, about the beginning of this Age, is almoſt the only perſon of another opinion.

ment that it was after their usual manner of writing. *Hippocrates* was so far from using the same way, that he (*b*) himself has blam'd em for making too nice a distinction of Diseases, as if a distemper ought always to be call'd by a different name, because it differs from another in a little trivial thing, when 'tis the same as to the Essentials or Characteristicks, by which the genus and species of them are really distinguish'd. 'Tis the same mistake that *Galen* found fault with the Empiricks for, who for want of method, had a greater regard to the symptoms or accidents, of which there might be an infinite variety, than to the distemper it self; whence it came that they multiplied diseases *ad infinitum*.

(*b*) De dictâ in acutis, lib. 4.

The same defect in method, which was the cause that the *Cnidians* made distinctions when there was no necessity for it, produc'd that disorder and confusion you find in the description of the *Typhus* and *thick Disease*.

In one word, the fault of these Physicians lay in this, That they joyn'd the symptoms of many diseases to one alone, not distinguishing those that were proper to certain particular distempers, and inseparable from them, from those which are common to many.

Lastly, It may be that the fault was in the Copiers, and that these ancient Pieces having pass'd through an infinite number of hands, have been confusedly mix'd with observations different from them, without the Authors having any share in the disorder.

We may add to these distempers, that that's call'd *the great distemper of the hollow veins*, and that that's nam'd the *vomiting of the veins on the Brain*; these names which were ill imposed, or that did depend on the particular Idea which these ancient Physicians had of the Body, having been neither better retain'd, nor known, than those mentioned before.

CHAP.

CHAP. X.

Diſtempers of the fifth Claſs, or which have names that are no longer known, and at the ſame time have no deſcription given of them, which is the reaſon we can ſpeak nothing of them but by conjecture.

Hippocrates makes mention of a diſtemper, which he calls the (*a*) *Pthinick Diſeaſe*. The likeneſs between the words *Pthinick* and *Pthiſick*, has given occaſion to ſome Interpreters to believe that he treated of a Conſumption in this place: But the more Learned agree, that there's a fault in the Greek Text, and that inſtead of φθινικὸν, we ought to read φοινικὴν νοῦσον, *The* Phœnician *Diſeaſe*. Their opinion is founded upon this, *viz.* That they find this laſt word in the Commentators of *Hippocrates*, who add, *That he underſtood by it a diſtemper common in* Phœnicia, *and in other Eaſtern Countries, which ſeems to be nothing elſe but an Elephantiaſis*. That which confirms this Explanation is, That *Hippocrates* treats in the ſame place of diſtempers, that have a near relation to it; ſuch are the Leproſie, Tetters, and the diſtemper call'd *Leuce*. I'll only make this remark, *viz.* That *Galen*, who is the Author of a Commentary, might be deceiv'd in this, only becauſe he thinks that the diſtemper of *Phœnicia* is preciſely the ſame that's call'd *Elephantiaſis*, whereas it may be it had only a bare relation to it; and that by this diſtemper of *Phœnicia*, *Hippocrates* had underſtood the (*b*) Leproſie of the *Jews*, that was a ſort of a *Leuce*, that might have ſome ſymptom common with an *Elephantiaſis*, without being the ſame.

(*a*) Prorrhetic. lib. 2 ſub finem.

(*b*) See the Commentary of Mr. Le Clerc on Leviticus.

The Commentaries of *Hippocrates*, which we'll speak of hereafter, furnish'd us with other examples of distempers, which we can have no knowledge of further than by conjecture, because their names are no longer in use, and besides there's no description given of them. Such is the disease which *Hippocrates* calls (*a*) *Tanga*, which is thought to be a sort of a Tumor. Such is also that that's call'd (*b*) *Hippouris*, whereby tis guess'd that he means a certain defluxion, which throws it self on the genital Parts of those that ride too often, or sit too long on Horseback, and is obstinate, and continues a long time, or a weakness, or some indisposition of the same Parts, arising from the same Cause. And that which he calls (*c*) *Anemie*, that's thought to be a swelling of the veins, caus'd by windy blood, which puts them in danger of being broke. You may put in the same rank the (*d*) *Typhomany*, which is taken for a disease that's part Lethargy and part Phrensie, and that that's call'd (*e*) *Pherea*.

(*a*) Ταγγαὶ, Epidem. lib. 1.
(*b*) Ἵππουρις, Epidem. lib. 7.
(*c*) Ἀνεμίη, ibid.
(*d*) Τυφομανίη Epidem. lib. 4.
(*e*) Φρένα, Epidem. lib. 6.

Sect 3. *See above in the distempers of the first Class, at the word* Parotides.

CHAP. XI.

Of the means to preserve Health.

After having seen in what Health and Sickness consists, what the subject of them is, and what are the causes and differences; in the next place, we ought to speak a word or two of the Advice that *Hippocrates* gave to those that were in health; after which, we'll inquire into the means he made use of to cure those that were sick.

One

One of his principal Maxims was this: (a) *That to preserve health, we ought not to overcharge our selves with too much Eating, nor neglect the use of Exercise, nor avoid Labour.* He said in the second place, *That we ought by no means to accustom our selves to too nice and exact a method of Living, because,* said he further, *those that have once begun to act by this Rule, if they vary the least from it, find themselves very ill, which does not happen to those that take a little more liberty, and live somewhat more irregularly.*

(a) Ἄσκησις ὑγιείης ἀκορίη τροφῆς, ἀοκνίη πόνων. Epidem. lib. 6. sect 4. Aphor. 20.

Notwithstanding this, he does not neglect to make a diligent enquiry into what those that were in health made use of for nourishment in those times. Upon which, I can't forbear making this observation, That in those days they were not so delicate by much, as we are now, which appears by the care *Hippocrates* takes to tell what is the quality of the flesh of a Dog, of a Fox, of an Horse, of an Ass, which he wou'd not have done, if at that time they had not been us'd for Eatables, at least by the common People. We will not relate here what *Hippocrates* has writ concerning other sorts of Provisions, it's sufficient to know that he examines all those that are now in use. For example; Sallads, Milk, Whey, Cheese, Flesh as well of Birds as of four footed Beasts; fresh and salt Fish, Eggs, and all manner of Pulse, and the different sorts of Grain we feed on, as well as the different sorts of Bread that are made of it. He also speaks very often of a sort of liquid Food or Broth made of Barley-Meal, or some other Grain, which they steep'd for some time, and boil'd with water; but as this has a regard more particularly to the manner of Dieting the Sick, we'll speak a little more of it in the following Chapter.

Hippocrates is full as nice on the subject of Drink; he takes a great deal of pains to distinguish the good waters from those that are bad. The best, in his opinion, ought to be clear,

clear, light, without ſmell or taſte, and taken out of Fountains that turn towards the Eaſt. The ſalt waters, and thoſe that he calls hard, that is in my opinion heavy, or that overcharge the ſtomach, and thoſe that riſe out of Fenny ground, are the worſt of all; as alſo thoſe that come from melted Snow. But tho' *Hippocrates* makes all theſe diſtinctions, yet he adviſes thoſe that are in health to drink of the firſt water that comes in their way, which agrees with the Advice he gave before, not to be too exact in the manner of living. He ſpeaks alſo, but 'tis but two words, of *Alom Waters*, or that partake of the nature of Alom, and of thoſe that are hot, without enlarging further on their qualities or uſe; we only perceive by it, that he had a knowledge of Mineral Waters.

As to what relates to Wine, he adviſes in ſome places to mix it with an equal quantity of water; and *Galen* obſerves, that *Hippocrates* regulates by that the juſt proportion we ought to keep in this mixture: So that, ſays he, the Wine by its power might drive out what's hurtful to the body, and the water ſerve to temper the acrimony of the humours. But my thoughts are, that he does not treat in thoſe places but of particular caſes, that are there ſtated; and perhaps it was from the vaſt quantity of Wine they drank in thoſe times, where they almoſt never drank it pure. You may ſee alſo, that *Hippocrates* regulating the quantity of the Wine which ought to be drank according to the different Seaſons of the Year, ſays, That in the Summer time you ought to mix a great deal of Water with the Wine, in the Spring and Autumn a little leſs quantity, and in the Winter (*a*) leſs than in any other time, which ſuppoſes that in all times you ought to drink a mixture. Beſides, he gives a diſtinct account of ſeveral ſorts of Wines then in uſe, exactly deſcribing their qualities.

(*a*) Οἶνος ἧσσον ἀκρητίζεσθαι; *that is to ſay, Wine more pure, or leſs mix'd, which is oppoſite to* οἶνος ὑδαρίζεσθαι, *Wine very much mix'd.*

Exerciſe,

Exerciſe, which *Hippocrates* adviſes to thoſe that are in health, as well as to thoſe that are infirm, ought to be uſed according to the Rules, and with the Precautions he has ſet forth, which are the ſame we touch'd upon *en paſſant* in the foregoing Book, upon the occaſion concerning *Herodicus*, who we ſaid was the Author of the *Gymnaſtick*, or the Art of Exerciſing, for health. On which we muſt obſerve, that *Hippocrates* himſelf, in the three Books intituled, *Of Diet*, and in the Book of *Dreams*, which is the ſequel of the precedent ones, pretends that 'tis to him the obligation's due for the ſame thing; that is, for the invention of the Art of Exerciſe, which compleats *Diet*; but theſe Books have been look'd upon ever ſince, from the time of *Galen*, to be of anothers writing, and were then attributed, according to the ſaid *Galen*'s remark, to *Euryphens*, *Phaon*, *Philiſtion*, *Ariſton*, or to ſome other Phyſician, that liv'd juſt about the ſame time that *Hippocrates* did. If I durſt give my opinion with the reſt, I ſhou'd ſay that the Books in queſtion might be of *Herodicus*'s writing, who has paſs'd by the conſent of all the Ancients for the Inventor of the *Gymnaſtick*. However it is, the Advices of the Author of theſe Books, in relation to the Art we are going to ſpeak of, depend upon the different times one ought to take to walk in, and on the condition the perſon ought to be in before he does it; whether it ought to be faſting, or after eating ſomewhat, in the morning or evening, in the Air, the Sun-ſhine, or Shade; whether he ought to be naked or cloath'd; when he ought to walk ſlowly, and when 'tis neceſſary to run; all this in reſpect to different ages and temperaments, and with the deſign of bringing the body down, of diſſipating humours, or of gaining ſome other advantage from it.

Wreſtling,

Wreſtling, tho' it be a violent Exerciſe, was numbred with the reſt. There's alſo mention made in the ſame place, of a Play of the hands and fingers, which was thought good for health, and call'd *Chironomie*; and of an Exerciſe, which was perform'd round a ſort of a Ball hung up, which they call'd *Coryeus*, which they ſtruck forward with all the ſtrength they had with their hands. You may conſult the above-mentioned *Mercurialis*, that ſearches to the bottom of theſe things.

And as you have ſeen in the Chapter concerning *Herodicus*, that Baths were included in the *Gymnaſtick*, as well as the cuſtom of rubbing and anointing ones ſelf, you'll find ſeveral directions in this Author upon all this. But *Galen* obſerves, in relation to Baths, that they were not yet common in the time of *Hippocrates* himſelf, which he gathers from a paſſage of this ancient Phyſician; where he ſays, (*a*) That there are few Houſes, where you find things neceſſary for a convenient Bath. You'll ſee in the next Chapter, what *Hippocrates* thought of Baths, and the benefits that might be expected from them.

(*a*) De Diæta in acutis.

As to what remains, ſeeing health does not depend ſolely on the good uſe, and regular management of Diet, nor on Exerciſe or Eaſe; and that beſides, 'tis of importance to be regular in other things we have mentioned before, when we treated of the Cauſes of Health, ſuch are ſleep, and watchings, the air, and other bodies which are about us; that which ought to be ſeparated from our Bodies, or retain'd there; and laſtly, the Paſſions. I ſay, the preſervation of our Health depending on all theſe Cauſes, *Hippocrates* has not fail'd to give us Rules for all.

To begin with thoſe things which ought to be ſeparated from our Bodies, or there retain'd, he wou'd have us take great care not to load our ſelves with Excrements, or keep them in too

too long; and beſides, the Exerciſe we are ſpeaking of, which carries off one part of em, and which he preſcrib'd chiefly on this account, he wou'd have us excite or rouze up Nature when it flagg'd, and endeavour'd not to expel the reſt, or take off thoſe impediments which reſiſted its efforts. 'Twas for that principally he made uſe of Meats proper to looſen the body; and when thoſe means were not ſufficient, he wou'd have us have recourſe to Clyſters and Suppoſitories.

The compoſition of Clyſters for perſons that were thin and emaciated, conſiſted of Milk, and oily unctuous ſubſtances, which they mix'd with a decoction of Chick Peaſe; but for thoſe that were Plethorick, they only made uſe of Salt or Sea-water. You'll ſee in the Chapter of Purgatives, which you'll come to preſently, other compoſitions of Clyſters, and other particular circumſtances relating to this remedy; we ſhall alſo ſpeak there concerning Suppoſitories, and the manner of preparing them.

Hippocrates alſo advis'd Vomitives as a great preſervative againſt diſtempers, which he caus'd to be taken once or twice a Month, during the Winter and Spring-time. The moſt ſimple of them were made of a decoction of Hyſſop, with an addition of a little Vinegar and Salt. He made thoſe that were of a ſtrong and vigorous Conſtitution, take this Liquor faſting, whereas thoſe that were thin and weakly took it after Supper. But as Vomits are remedies which are uſed alſo in diſtempers, we'll ſpeak of them likewiſe at the ſame time we do of Purgatives.

Coition is wholeſome in *Hippocrates* opinion, provided you conſult your ſtrength, and do not purſue it to an exceſs, which he always finds fault with upon all accounts, and wou'd have it alſo avoided in relation to ſleep and watching. You find alſo in his Writings, ſeveral remarks concerning good or bad Air;

and

and he makes it appear, that the good or bad disposition of it does not depend solely on the difference of the Climate, but on the situation of every Place in particular, which, in regard to this, he carefully examines into, not to insinuate, that you ought to be too scrupulous on this point, or to oblige any one to quit his Native Country, or the place where one's fix'd, to seek a better, which would disturb Society, but to let the Physicians know what sorts of distempers are apt to reign in one place more than another, that they may endeavour to prevent them, or make it their study to get a proper remedy; and from the effects of the different situation of Places, compare things in relation to Health and Sickness. Lastly, *Hippocrates* knew the good and bad effects of the Passions, and wou'd have us, in regard to them, use a great deal of moderation.

CHAP. XII.

The Practice of Hippocrates, *or his manner of managing distempers. General Maxims on which this practice is founded.*

IF we reflect on what was said before of the power which *Hippocrates* attributed to Nature, in relation to the Animal OEconomy, and to Distempers, in particular, of which Nature, according to him, is the Arbiter and Judge, determining them in a certain limited time, and by regular movements, as we remark'd when we spoke of Crises, we'll immediately infer, that this opinion must carry him so far, as to be contented, for the most part,

part, in being a Spectator of what the ſtrength of Nature performs, without doing any thing on his ſide on this occaſion.

We ſhall alſo be confirm'd in this opinion, if we conſult the Books, intituled, *Of Epidemical Diſtempers*, which are, as it were, Journals of the Practice of *Hippocrates*; for you'll find from thence, that this ancient Phyſician does very often nothing more than deſcribe the ſymptoms of a diſtemper, and what has happen'd to the Patient day after day, even to his death or recovery, without ſpeaking of any remedy. 'Tis not nevertheleſs abſolutely true, that he never did it, as you'll ſee by the ſequel, but we muſt agree that he did it but very little, in reſpect of what has been practis'd in the ſucceeding Ages. We'll ſee preſently what theſe remedies are, after we have given an abridgment of the principal Maxims on which they are founded.

Hippocrates ſaid in the firſt place, *That Contraries or Oppoſites are the Remedies of their Oppoſites.* That is, ſuppoſing that ſome certain things were oppos'd one to the other, we ought to uſe them one againſt the other. He explains this Maxim in the Aphoriſm, where he ſays, *That evacuation cures thoſe diſtempers which come from repletion, and repletion thoſe that are caus'd by evacuation.* So heat deſtroys cold, and cold heat, *&c.*

Secondly he ſaid, *That Phyſick is an addition of what's wanting, and a ſubſtraction or retrenchment of what's ſuperfluous*; an Axiom which you alſo find explain'd by this, *That there are ſome juices or humours, which in particular caſes ought to be evacuated or drove out of the body, or be dry'd up; and ſome others that you ought to reſtore to the body, or cauſe to be produc'd there again.*

As to the method you ſhou'd take in it, for addition or retrenchment, he gives this general caution, *That you ought to take care how you evacuate or fill up all at once, or too quick, or too much;*

much; *and that 'tis equally dangerous to heat or cool again on a ſudden*; *or rather, you ought not to do it, every thing that runs to an exceſs being an enemy to Nature.*

Hippocrates allow'd in the fourth place, *That we ought ſometimes to dilate, and ſometimes to lock up*; *to dilate or open the* (aa) *paſſages by which the humours are voided naturally, when they are not ſufficiently open'd, or when they are clos'd*; *and, on the contrary, to lock up or ſtreighten the paſſages that are relax'd, when the juices that paſs there ought not to do it, or when there paſſes too much of them.* He adds, *That we ought ſometimes to ſmooth, and ſometimes to make rough to the touch*; *ſometimes harden, and ſometimes ſoften again*; *ſometimes to make more fine or ſupple*; *ſometimes to thicken*; *ſometimes to excite or rouze up*; and at other times, *to ſtupify or take away the ſence*, all in relation to the ſolid Parts of the Body, or to the Humours.

(aa) Ἀνοίγουσι.

He gives this fifth Leſſon, *That we ought to have regard to the courſe the humours take, from whence they come, and whether they go*; *and in conſequence of that, when they go where they ought not, that we make them take a* (a) *turn about, or carry them another way, almoſt like turning the courſe of a River. Or upon other occaſions, that we endeavour, if poſſible, to* (b) *recal, or make the ſame humours return back again, drawing upward thoſe which tend downward, and downward thoſe which tend upward.*

(a) Παρεγκλίνειν, Derivare.

(b) Ἀνασπᾶν, Revellere.

He remarks alſo, *That we ought to carry off, by convenient ways, that that's neceſſary to be carried off, and not let the humours, once evacuated, enter into the Veſſels again.*

He gives alſo this following Inſtruction; *That when we do any thing according to Reaſon, tho' the ſucceſs be not anſwerable, we ought not eaſily, or too haſtily, alter the manner of acting, as long as the Reaſons we had for't are yet good.* But ſeeing this Maxim might ſometimes deceive, here's another of them that ſerves for a corrective

corrective or limitation. *We ought*, says our Author, *to mind with a great deal of attention, what* (a) *gives ease, and what creates pain; what's easily supported, and what cannot be indured.*

The Lesson that follows is one of the most important; (b) *We ought not*, said he, *to do any thing rashly: We ought to pause, or wait, without doing any thing; this way if you do the Patient no good, at least you'll do him no hurt.*

In extream illness, we ought, in his opinion, *to use Remedies of the same nature; that which Medicines cure not, the Sword does; what the Sword does not, the Fire cures; but what the Fire cannot cure, ought to be look'd upon as incurable.* Lastly, *He cautions us not to undertake desperate Diseases, which are beyond the power of Physick.*

(a) Ἃ ὠφελέει ἃ βλάπτει; ἐν τὸ εὔφορον, τὸ δύσφορον.

(b) Epidem. lib. 6.

These are the principal and most general Maxims of the Practice of *Hippocrates*, all which suppose this Principle which he has laid down at the beginning, *That Nature it self cures Diseases.* We shall see more of the particulars in the following Chapters, as we examine the Remedies he made use of.

CHAP. XIII.

Of the Remedies which Hippocrates *made use of; and first of all of Diet, and of a regular method of Living.*

DIET was the first, the principal, and oftentimes the only Remedy, that *Hippocrates* made use of, to satisfie the greatest part of the intentions we have touch'd upon: By these means he oppos'd moist to dry, hot to cold; he added or supply'd what was deficient, and took off from what was superfluous, *&c.* and that that was to him the most considera-

ble point he supported Nature, and assisted it to overcome the cause of the Malady; and, in a word, put it in a condition to do of it self what was necessary for the cure of Distempers.

The Diet of the Sick is a Remedy that is so much *Hippocrates*'s own, that he was as desirous to pass for the Author of it, as of that of Persons in health, which we have treated of before. And the better to make it appear that it is a new remedy, he says expressly, That the Ancients, that is to say, the Physicians that were before him, had writ almost nothing concerning the Diet of the Sick, having omitted this point, tho' it was one of the most essential parts of the Art. The method we have seen *Æsculapius* and his Sons make use of, in their management of the Sick, in relation to that, is a proof that *Hippocrates* spoke truth: To his testimony we may join that of *Plato*'s, who endeavours even to justifie, in this respect, the conduct of these first Physicians, as we remark'd in the same place. So that what *Pliny* has said, that *Hippocrates* was the Inventor of the (*a*) Clinick Physick, may be made appear, or said with a more just Title, of Diætetick Physick, the name which was given to the most noble part of all the Art, after the division of it some Ages after, as you'll see in its place; which shews how much they depended, in those ancient Times, on the benefit which Patients receiv'd from a good conduct, in relation to eating and drinking.

(*a*) *See above in the beginning of the Chapter concerning* Hippocrates.

In Chronical distempers, *Hippocrates* Dieted his Patients one way, and in Acute another. In these last, which are those that require more particularly an exactness in relation to Diet, he preferr'd liquid food to that that was solid, especially in Fevers; for that he made use of a sort of *Broths* made of *Barly* that was cleansed to which he gave the name of (*b*) *Ptisane*, wch was a common name as well to these Broths, as to the flower of the Grain, of which they were

(*b*) Πτισσω δε πτισσειν, *which signifies to bray or take off the husk.*

were made. See after what manner the Ancients prepar'd a *Ptiſane*: They firſt ſteep'd the Barley in Water till it was plump'd up, and afterwards they dry'd it in the Sun, and beat it to take off the husk. After that they ground it, and then having let the flower boil a long time in the Water, they put it out into the Sun, and when it was dry they preſs'd it cloſe. 'Tis properly this flower, ſo prepar'd, that's call'd *Ptiſane*. They did almoſt the ſame thing with Wheat, Rice, Lentils, and other Grain, but they gave theſe *Ptiſanes* the ſame name with the Grain, *Ptiſane* of Lentils, Rice, *&c.* whereas the *Ptiſane* of Barley was call'd ſimply *Ptiſane* for the excellency of it. When they had a mind to uſe it, they boiled one part of it in ten or fifteen parts of Water; and when it began to plump in boiling, they added a drop of Vinegar, and ever ſo ſmall a quantity of Aniſe, or Leek, to keep it from clogging, and filling the ſtomach with wind. *Hippocrates* preſcribes this Broth for Women that have pains in their Belly, after being brought to Bed. *Boil ſome of this Ptiſane*, ſays he, *with ſome Leek, and the fat of a Goat, and give it to the Woman in Bed.* You won't find this Ragou very odd, if you reflect on what he has ſaid before of the manner of Living at that time. He preferr'd the Ptiſane to all other food in Fevers, becauſe it ſoften'd and moiſten'd much, beſides that it was of eaſie digeſtion. If he was concern'd in a continual Fever, he wou'd have the Patient begin with a Ptiſane of an indifferent thick conſiſtence, and go on by little and little, in leſſening the quantity of Barley-flower, according as the days drew nearer, when the diſtemper was to be at its higheſt pitch; ſo that then he did not feed the Patient, but with what he call'd (*a*) *the juice of the*

(*a*) Πτισανης χυλος. *In this time alſo they made uſe of for nouriſhment, Broths made of a ſort of grain, or flower made into little grains, which they call'd in Greek* χονδρος, *that is to ſay Grain, and in Latin* Alica. *You'll ſee more particularly what it was in the Chapter of* Galen, *or in that of* Dioſcorides.

Ptisane; that is, *the Ptisane strain'd*, where there was but very little of the flower remaining, to the end that Nature being discharg'd in part, from the care of digesting the Aliments, it might the more easily hold out to the end, and overcome the distemper, or the cause of it.

As to what belongs to the quantity of Aliment, and the time of giving it, he caus'd the Ptisane to be taken twice a day by Patients that in their health us'd to eat two Meals a day, not thinking it convenient that those that were sick, should eat oftner than when they were well. He also durst not allow eating twice a day to those that fed but once when in health, but was willing they might come to't by little and little. In the Fit of a Fever he gave nothing at all; and in all distempers where there are exacerbations, he forbid nourishment whilst they continued. He let Children eat more; and those that were become Men, or Old, less, giving nevertheless a great deal of allowance to the Custom of every particular person, or to that of the Country.

And tho' he was of the opinion that too much ought not to be allow'd to the sick, for fear of nourishing their distemper, yet we must observe, that he was not of the judgment of some of the Physicians of his time, who prescrib'd them long Abstinence, especially at the beginning of a Fever. The reason he produc'd for't was, they weaken'd the Patients extreamly the first days of the distemper, which oblig'd them afterwards to give them more nourishment in the height of their illness; which was the time, in his judgment, when they ought to give the least. He blam'd the Physicians for using them after this manner, (a) *That they dry'd up their Patients* Προταριχεύειν τοὺς ἀνθρώπους. *He also describ'd too great abstinence by the terms of* λιμοκτονίη *and* λιμαγχίη, *from* λιμὸς, *hunger, and* κτείνειν ἄγχειν, *to kill, to strangle.*

(a) *He call'd it* Προταριχεύειν τοὺς ἀνθρώπους.

like

like Herrings, before there was any occaſion for't, and deſtroy'd them for want of nouriſhment. Beſides, in acute diſtempers, and particularly Fevers, *Hippocrates* made choice of nouriſhment that was refreſhing and moiſtening; and he propos'd, amongſt others, *Spinach*, *Gourd*, *Orage*, *Melon* and *Dock*. He gave this ſort of nouriſhment to thoſe that were in condition to eat, or cou'd take ſomething more than a Ptiſane.

The ordinary drink that he moſt commonly gave to his Patients, was made of (*b*) eight parts Water and one Honey. In ſome certain diſtempers they added a little (*c*) Vinegar. They had alſo another ſort of drink, like that we ſpoke of before, which one of the Sons of *Æſculapius* drank when he was wounded. (*d*) This drink was more or leſs mix'd, and differently made up, according as the diſtempers were. You find one (*e*) preſcription of it deſign'd for a conſumptive Perſon; the ingredients conſiſt of Rue, Aniſe, Selery, Coriander, juice of Pomegranate, the rougheſt red Wine, Water, flower of Wheat and Barley, with old Cheeſe made of Goats Milk.

Hippocrates did not approve of giving nothing but Water to the Sick; and tho' he preſcrib'd them oftentimes the drinks we are now ſpeaking of, for all that he did not entirely forbid (*f*) Wine even in acute Diſtempers and Fevers, provided they were not delirious, nor had pains in the head. The quantity of water he wou'd have them put in't in health, made him judge that it wou'd not be hurtful to thoſe that were ſick, if taken after the ſame manner. Beſides, he took care to diſtinguiſh the Wines proper in theſe caſes, preferring to all other ſorts White-Wine, that's clear, that has a great deal of water in it, and has neither ſweetneſs nor flavour.

This is the Diet that was uſed in acute diſtempers. As to that in Chronical Diſeaſes, you'll

(*b*) *They ca'l'd this drink in Greek* μελικρατον, *and in Latin* Mulſa.

(*c*) *When there was ſome Vinegar in it they call'd it* Oxymel.

(*d*) *They call'd this drink* κυκεων, *mixture.*

(*e*) Hippoc. lib de Intern. affectionibus.

(*f*) *See further on in the cure of Diſeaſes upon occaſion of the Pleuriſie.*

you'll see how it differ'd from the first by the examples we shall bring of the cures of them. We'll only remark before-hand, that Milk and Whey were very much made use of on this account, whether in lieu of nourishment, or that *Hippocrates* look'd upon them as Medicines.

We have seen before, that Baths and Exercise were part of the Diet of Persons in health, it was also of those that were sick. There were many Diseases which *Hippocrates* judged the Bath necessary for the cure of; and he shews all the conditions requisite to receive advantage from it, amongst which these are the principal: That the Patient that bathes keep himself still and quiet in his place, without speaking, and let those be doing that bath him, either by throwing water over the head, or by wiping him dry; and that they keep for this last purpose Sponges, instead of the Instrument which the Ancients called *Strigil*, which serv'd to rub off from the skin the dirt and nastiness which the Oils or Unguents they anointed themselves with left upon it. That they take care before-hand not to catch cold. That they do not bath themselves immediately after eating or drinking; and that they abstain also from eating and drinking immediately after they come out of the Bath. That regard ought to be had, whether the Patient has accustomed himself to bath in his health, and whether it did him good or hurt. Lastly, That they abstain from bathing, when the body is too open or too costive, or if they have not discharg'd before, or are too weak; if they have inclinations to Vomit, or a great loss of Appetite, or that they bleed at Nose. The advantage you receive from the Bath, and the good it does, according to *Hippocrates*, consists in moistening and refreshing, in taking away weariness, in making the skin soft, and the joints pliant; in provoking Urine, and in making

making the Noſtrils moiſt, and other Pipes open. He goes as far as two Baths a day in his allowance, to thoſe that are accuſtom'd to't in their health. We'll ſpeak afterwards of a ſort of particular Bath, or half Bath, in the Chapter concerning external Remedies.

As to the Exerciſe of the Sick, *Hippocrates* approv'd of it very much in Chronical diſtempers, as you'll ſee by ſome examples of Cures which we'll ſpeak of hereafter; tho' he thought it not convenient in acute diſtempers, and openly blam'd his Maſter *Herodicus*, who fatigu'd even thoſe that were in Fevers with violent Exerciſes, as we have obſerv'd in the precedent Book. 'Tis not that he thought a Patient ought always to lie a Bed, he did not at all commend lazineſs or the faint heart of thoſe that could not leave their Bed; or rather wou'd not, tho' they were able. (g) *We ought*, ſays he, *ſometimes to puſh the timerous out of Bed, and rouze up the lazy.* (g) Epidem. lib. 6.

CHAP. XIV.

Of Purgation; under which are comprehended all the ways of emptying, or diſcharging the Bowels and Stomach.

WHEN *Hippocrates* ſaw that Diet was not ſufficient to eaſe Nature of the burthen of humours, that were too abundant, or corrupted, he made uſe of other means to evacuate them, and to ſatisfie one of the intentions we have touch'd upon before, which *is to diminiſh*, or *to take away what is ſuper-*

fluous. These ways were first of all (*a*) *Purgation*, which comprehends *all the contrivances that are us'd to discharge the Stomach and Bowels.* Tho this word signifies also in particular, the evacuation of the Excrements of the Belly, and other humours, that come from all parts of the Body, which is made by Stool, after having taken some Medicine by the Mouth; on which we must not forget to remark, after what manner *Hippocrates* conceiv'd this Medicine to operate. He imagin'd, that a purgative Medicine, after it was in the body, first evacuated the humour that agreed most with its nature; after which, it attracted and purg'd the other also. (*b*) *Just after the same manner*, said he, *as every Plant attracts from the earth first of all the juice that is agreeable to its nature, and afterwards juices that are different, so a Medicine that ought to purge the Bile, first attracts the Bile; but if it be too strong, or its operation continues too long, when it finds no more Bile, it then purges Phlegm, and after Phlegm the black Bile, and last of all the Blood.* This opinion agrees with what has been said in the Chapter of the Philosophy of *Hippocrates* concerning *Attraction*; by means of which, this Physician wou'd have most things perform'd that relate to the Animal OEconomy.

The purgatives which they us'd in his time, had most of them their purging and vomiting quality from the salts in them; or if they had not always the latter effect, at least they purg'd almost every body violently.

These Medicines are *white* and *black Hellebore*; the first of which, is one of the most violent Vomits that can be given. The *Cnidien Berries*, which are nothing else but the Seeds of *Thymelæa*; *Cneorum*, which is also a Medicine taken from *Thymelæa* or *Chamelæa*. *Peplium*, which is a sort of a Milk Thistle, or *Tithymallus*, as well as *Peplus*. *Thapsia*, the juice of *Hippophaes*, a sort of *Rhamnus*. *Elaterium*,

(*a*) Κάθαρσις *de* καθαίρειν, *to purge, to cleanse*; ἰνθμὸς, ἴνησις *de* ἰνέω; *that signifies also to purge, to evacuate. He makes use of the word* φαρμακεῖν *de* φάρμακον, *a Medicine. You'll see further in the Chapter of* Herophilus, *and in that of* Asclepiades, *the reason wherefore the word Medicine signified a purging Medicine, and other significations of the same word.*

(*b*) De nat. hom.

Elaterium, which is alſo the juice of a wild Cucumber. The Flowers of Braſs. *Coloquintida*, *Scammony*; the *Magneſian* Stone, which is a ſort of Load-ſtone.

Hippocrates ſpeaks alſo of *Cnicus*, which is taken for *Carthamus*; and of a ſort of Poppy, which he calls (*a*) white Poppy, and puts it in the rank of Purgatives. But we ought to take care, not to confound it with the white Poppy now daily us'd.

(*a*) Lib. 3. de morbis. *See further in the Chapter of Remedies that cauſe ſleep.*

As theſe Purgatives were for the moſt part very brisk, this ancient Phyſician accordingly was mighty cautious when he had a mind to uſe them; he did not preſcribe 'em in the *Dog-Days*; he never purg'd *Women with Child*, and ſeldom *Children and old People*. The principal or moſt frequent uſe he then made of Purgatives was in *Chronical Diſtempers*; in *acute ones* he was much more wary in this reſpect. Of all the Patients in Fevers, or others in acute Diſtempers, which he gives the Hiſtory of in his Books, intituled, *Of Epidemical Diſtempers*, which we ſaid were as it were Journals of his Practice, there are very few of them in which he ſays he has given Purgative Medicines. He alſo takes notice expreſly in the ſame Books, (*b*) that theſe Medicines having been given in certain caſes in the Diſeaſes which he was treating of, had produc'd very bad effects.

(*b*) Vide hiſtoriam Scomphi pleuritici, Epidem. lib. 5: in princip. hiſtoriam Scamandri & alias ſequentes.

One wou'd think we might conclude from thence, that *Hippocrates* abſolutely rejected the uſe of Purgatives in theſe diſtempers, but it is plain from other places that he was not of this opinion. He actually gave Purgatives in Acute Diſeaſes as well as Chronical, but not ſo often, as we have already remark'd.

He was of opinion, for example, (*c*) that purging was good in a Pleuriſie, when the pain was below the Diaphragm, giving in this caſe *black Hellebore*, or ſome *Peplium* mix'd with the juice of *Laſerpitium*, which was our

(*c*) De ratione victus in acutis.

Aſſa

Assa fœtida, as you'll see in the Chapter of *Dioscorides*. He declares besides, in several places, that you may give Purgatives in acute distempers, setting forth the precautions requisite for it, as you'll see by what follows.

The principal Rule *Hippocrates* gives relating to Purgation is this: *That you ought only to purge off the humours that are concocted, and not those that are yet crude, taking particular care not to do it at the beginning of the distemper, lest the humours should be stirr'd up, or very much* (a) *disturb'd, which happens pretty often.* The understanding of this Axiom depends on what has been said before of the concoction of humours in the Chapter of Crisis's. By the beginning of a distemper, *Hippocrates* meant all the time that pass'd from the first day to the fourth compleat. He was not the first that made remark, that it wou'd be of ill consequence to stir the humours, or purge before that time; we have seen, in the first Book of this History, that the *Ægyptian* Physicians had already made this observation, *Hippocrates* might have learn'd it from *Democritus*, who had continued a long time in that Country, or he might have travell'd there himself, supposing that the *Asclepiades*, his Predecessors, had not also made this discovery themselves.

(a) Ἐμὲ ὀργᾶ, nisi turgeant. *We do not well know what he means by* turgere ὀργᾶν, *which is a term that expresses properly the motions of Animals. The greatest part of the Commentators are of opinion, that his meaning was to describe a sudden motion of the humours, which swell up and endeavour to discharge themselves of some side, or throw themselves on some part.* Aphor. 22. Sect. 1.

There is another Aphorism, which appears diametrically opposite to the precedent one; 'tis that, where tis said, That in the beginning of distempers we ought to stir the humours: that is to say, to purge what we think we ought to be stirr'd. This Aphorism has given a great deal of trouble to the Physicians of the succeeding Ages, who have endeavour'd to reconcile

reconcile it with the firſt. *Galen* has got off from the matter on this occaſion, by explaining the word *to ſtir up*, to ſignifie uſing all the Remedies that are neceſſary for the eaſe of the Patient; amongſt which, he reckons particularly bleeding and purging. So that the *ſtirring up*, which *Hippocrates* adviſes in this Aphoriſm, in his opinion is perform'd by the firſt of theſe Remedies, rather than by the laſt; that is to ſay, Purgation might be admitted ſometimes at the beginning of diſtempers, but very rarely. But a third Aphoriſm, which explains that which we are going to quote, appears contrary to the ſenſe of *Galen*, 'tis the *twenty-fourth* of the *firſt Section*, which ſays, *That we ought ſeldom to purge in acute diſtempers, and do it in the beginning, after having carefully examin'd if the caſe requires it.* *Galen* ſalves the apparent contradiction between this Aphoriſm and the firſt, by ſaying that it is in diſtempers that continue a long time, that we ought always to wait the concoction before we purge, but that in acute ones we may do it at the beginning when the humours are turgid. And he adds, that the caſe being rare, it's what obliges *Hippocrates* to caution, that you examine well into all things on this occaſion, before you uſe this Medicine.

It actually appears, that *Hippocrates* purg'd ſometimes at the beginning of acute diſtempers; and beſides the Aphoriſm we have juſt now read, he ſays in another place in expreſs terms, *That we ought to purge at that time in Fevers, when the Urine of the Patient is troubled, but we ought to abſtain from it if it be clear.* Nevertheleſs, we muſt agree, that he did it rarely as matters went. That which has been ſaid at the beginning, that amongſt a great number of perſons ſick of theſe diſtempers, which he ſpeaks of in the Books we have quoted, he finds but very few of them to whom he has given Purgatives, is at leaſt a proof of it.

Beſides,

Besides, he gives this important Advertisement, which has some relation with the first Aphorism,(a) That those that endeavour to take off inflamations in a part by purging Remedies, draw nothing from the Part where the inflamation is, by reason of the great tenseness of it, and because the distemper is yet crude; on the contrary it dissolves, or corrupts that that remain'd found in the Part, and that held out against the distemper.

(a) De ratione victus in acut.

We must also observe, that *Hippocrates*, (b) *before he Purg'd any one, wou'd have them make their body or their humours fluid*; that is, that they wou'd dilute them sufficiently, to the end they might be more easily evacuated.

(b) Aphor. 9. Sect 2.

Lastly, he said, That we ought to give to the Cholerick, or in cholerick distempers, Medicines to purge choler; in Phlegmatick, those that purge phlegm; in Melancholick, those that purge melancholy, or black choler; and in the Dropsie in particular, those that purge the Waters.

He added, *That we knew if a Purgative had drawn from the body what was fit to be evacuated, according as we found our selves well or ill upon it. If we found our selves well, 'twas a sign the Medicine had effectually expell'd the humour that offended. On the contrary, if we were ill,* Hippocrates *pretended, whatever quantity of humours were come away, that the humour that was the cause of the illness was not, not judging of the goodness or badness of a Purge by the quantity of Matters that were voided by it, but by their quality, and the effect that follow'd after it.*

(c) Vomiting is also a manner of Purgation, which operates upwards, and draws up also further than from the stomach, if it be a little strong. We have seen before what were the Vomitives *Hippocrates* prescrib'd by way of precaution to persons in health.

(c) Ἔμετος δὲ ἐμέειν, *to vomit; from whence comes the word* Emetick, *which signifies vomitive.*

In regard to the sick, he advis'd them sometimes the like, when his intention was only

to

to cleanſe the ſtomach. But when he had a mind to recal the humours from the moſt hidden receſſes of the body, he made uſe of brisker Remedies; and *white Hellebore*, which we plac'd amongſt the Purgatives, was one of thoſe he us'd ofteneſt for this effect. Particularly, he made the Melancholy and (*b*) Mad folks take it; and it is from the great uſe all the Ancients made of this Remedy in the like caſes, that 'tis become a Proverb, *To have need of Hellebore*: as much as to ſay, *To have loſt ones ſenſes*.

(*b*) De Diæta liber primus.

He gave it alſo in defluxions, which come according to him from the Brain, and throw themſelves on the Noſtrils or Ears, or that fill the Mouth with Spittle, or that cauſe ſtubborn pains in the Head, or a wearineſs, and an extraordinary heavineſs, or a weakneſs of the knees, or a ſwelling all over the body. He gave it alſo to (*c*) conſumptive perſons in Broth made of Lentils, to thoſe that were ill of the Dropſie (call'd *Leucophlegmatia*, and in other chronical diſtempers; but we do not find that he made uſe of it in acute diſtempers, unleſs in the (*d*) *Cholera Morbus*, where he ſays he has us'd it with benefit, tho' in this diſtemper they had vomited but too much already, but in this caſe vomiting was cur'd by a vomit. Some took this Medicine faſting, but moſt took it after Supper, after the ſame manner we ſaid was practis'd in regard to vomits, that were order'd to be taken by way of precaution. The reaſon why he gave this Medicine moſt commonly after eating, was, That in mixing with the victuals, it might looſe a little of its acrimony, and operate with leſs violence on the Membranes of the ſtomach. He gave alſo ſometimes of a Plant call'd *Seſamoides*, with the ſame intention to cauſe vomiting; and ſometimes he mix'd it with *Hellebore*. Laſtly, We ought to obſerve, that he gave in ſome certain caſes *Hellebore*, which he call'd (*e*) ſoft or ſweet, &c.

(*c*) De morb. lib. 1. & de intern. affect.

(*d*) Epidem. lib. 5.

(*e*) Μαλθακὸν καὶ ἠλίβοσον, &c.

ſweet, which had ſome relation to the quality of this Remedy, or to the quantity that he gave of it, which might be leſs on this laſt occaſion.

When *Hippocrates* had a mind ſimply to keep the body open, or make an evacuation of the Excrements contain'd in the Inteſtines, without drawing from too far, he made uſe of Simples chiefly to produce this effect; for example, of the Herb *Mercury*, or of *Cabbage*, the juice and decoction of which he order'd to be drank. He us'd Whey for the ſame effect, and alſo Cows or Aſſes Milk, adding a little ſalt to it, and letting it boil ſometimes. Or if he gave Aſſes Milk alone, he caus'd ſo great a quantity of it to be taken, that it muſt of neceſſity looſen the body. He preſcribes (b) in one place even ſixteen *hemines* of it, and every *hemine* contain'd nine *Italian* Ounces of liquor. I know not whether there be a fault in this paſſage or not; we find in the ſeventh Book of *Epidemical Diſtempers*, an example of a young Man, to whom he gave nine *hemines* in two days, which is much leſs. We might alſo ſay, that the time neceſſary to take this quantity of Milk in, being not ſpecified in the firſt paſſage, nothing hinders but that we underſtand, that it ought to be taken in more than a days time. As to what remains, I know not whether, when *Hippocrates* makes mention of certain Demi-purgatives, or of a manner of (c) purging, that's in the middle between Clyſters and Purgatives, properly ſo call'd. I know not, ſay I, whether he means the juice of *Mercury*, of *Cabbage*, and other Remedies, we have been ſpeaking of, or whether he had other Medicines. Or laſtly, Whether his ordinary Purgatives, taken in a leſs Doſe, wou'd not produce this effect.

(b) De ration. victus in acutis.

(c) Ὑποκαθαίρειν. Subpurgare, lib. de vict. ratione in acutis dum de pleuritide.

He

He made uſe alſo of (*b*) Suppoſitories and (*c*) Clyſters, with the ſame intention to looſen the body. Suppoſitories were compounded of Honey, the juice of Herb *Mercury*, of Salt of *Nitre*, of Powder of *Coloquintida*, and other ſharp ingredients, to irritate the *Anus*, which they put into a round form like a Ball, or round and long, of the ſhape and length of a finger. You have already ſeen before, what were the Clyſters which *Hippocrates* preſcrib'd to perſons in health; thoſe which he made up for the ſick were ſometimes of the ſame compoſition. At other times he took the decoction of *Blits*, or other Simples, in which he diſſolv'd ſome Nitre and Honey, and diluted it with Oil, or ſome other ingredients, according as he had a mind to attract, to waſh, irritate or ſoften; or according to the diſtempers he had to engage withal. The quantity of the liquor came to about four *hemines*, that is thirty ſix *Italian* Ounces; which ſeems to make it plain, and that he did not order it to be taken all at once, but at ſeveral times.

(*b*) Πεσσοὶ τὰ βάλανοι.

(*c*) Κλυσμοῖ, κλύσματα, κλυσμάτια, καταχλύσματα, de κλύζω, *to cleanſe. The word* κλύσης, *from whence is deriv'd that of Clyſter, ſignifies in* Hippocrates *the Inſtrument with which they gave the Clyſter.*

CHAP. XV.

Of the Purgation of the Head, and that of the Lungs in particular.

Hippocrates alſo propos'd to himſelf ſometimes to (*a*) purge the Head alone. He put in practice this Remedy, after he had purg'd the reſt of the body, in an Apoplexy, in inveterate pains of the Head, in a certain ſort of Jaundice; in a Conſumption, and in the greateſt part of Chronical Diſtempers.

(*a*) Τὴν κεφαλὴν καθαίρειν.

For

For that he made use of juices of several Plants; as for example, the juice of *Selery*, to which he added sometimes Aromatick Drugs, making them snuff up this mixture into their Nostrils. He used also Powders compounded of Myrrh, the flowers of Brass, and white Hellebore, which he also made them put up into the Nose to make them sneeze, and to draw the Phlegm from the Brain thro' this part. He also made use of, for this effect, an Instrument or a Drogue, which he calls *Tetragonon*; that is to say, that that has four Angles, but we know not what he understood by it. They did not know it even in the time of *Galen*, who guesses it to be (*a*) Antimony, or certain tables or flakes that you find in Antimony.

(*a*) *See the Commentaries on Hippocrates in Galen.*

He undertook also to purge or cleanse the Lungs, or the Breast in particular, in the distemper call'd *Empyema*. On this intent, he commanded the Patient to draw in his Tongue as much as he was able, and when that was done, he endeavoured to put into the hollow of the Lungs a Liquor that irritated the part, which raising a violent cough, forc'd the Lungs to discharge the purulent Matter which was contain'd in them. The materials that he us'd for it were of different sorts; sometimes he took the Root of *Arum*, which he order'd to be boil'd with a grain of Salt, in a sufficient quantity of Water and Oil, dissolving a little Honey in it. At other times, when he intended to purge more strongly, he took the flower of Copper and Hellebore: after that he shook the Patient violently by the shoulders, the better to loosen the *Pus*. This Remedy, which is found in (*b*) two places of the Works of *Hippocrates*, is attributed by *Galen* to the *Cnidien* Physicians, which we have spoke of in the precedent Book. The Physicians of the succeeding Ages have practis'd it no more, whether they had no Patients that wou'd suffer it, or whether they thought it of no benefit, which

(*b*) De morbis lib. 2 & de internis affectionibus.

is

is most probable. These ancient Physicians invented this Remedy to raise a cough upon what they observed, that it was the only means by which the *Pus* cou'd be naturally evacuated from the Breast, and be as it were pump'd out of the Lungs.

CHAP. XVI.

Whether Hippocrates *made use of Purgations or Superstitious Purifications, which we spoke of above.*

WE have seen in the first Book of our History, that *Melampus* and *Polyides* us'd certain Purgations or Expiations, which had regard to Crimes as well as Distempers. It seems *Hippocrates* also approv'd of this practice, when he says, (*a*) *That a Physician ought to have knowledge of the Purgatives or Purifications beneficial to life.* (b) *Cornarius* has understood it this way; and, in effect, we cannot explain this passage or word otherwise, for he does not treat here of the Purgations that we spoke of in the foregoing Chapter: And the other Interpreters or Commentators on *Hippocrates*, that have taken it in this latter sense, are mistaken.

But we may say, That seeing he meets with variations in the Original (*c*) Manuscripts, in relation to the word in question, and that all this passage, there being comprisd in it, that which immediately follows, is but obscure, perhaps *Hippocrates* meant to speak quite another thing.

(*a*) Ἔιδησις τῶν πρὸς βίον χρηστῶν καὶ ἀναγκαίων καθαρσίων. Lib. de decenti habitu.

(b) *A Modern Translator of* Hippocrates.

(*c*) *Some Manuscripts read* καθαρσίης *in the singular, which intirely alters the sence, and that signifies nothing if you don't refer it to the follewing word, which is also very obscure.*

(d) Ἀδεισι-δαιμονίαν.

(d) A freedom from Superſtition, which is one of the qualities he requires in a Phyſician, in the ſame place where he makes a parallel betwixt a Philoſopher and one of this Profeſſion, appears contrary to it. For how indeed does the neceſſity which he wou'd impoſe on a Phyſician to underſtand purifications, which conſiſted of ſome ſuperſtitious ceremonies, agree with the freedom from every thing that is ſuperſtitious. It's true, that another tranſlator of *Hippocrates*'s reads this laſt word otherwiſe, and takes it (e) in the contrary ſenſe. But the inclining to ſuperſtition, or a ſuperſtitious fear of the Gods, is not that which they have accus'd the Philoſophers of no more than the Phyſicians, between whom, they ſay, *Hippocrates* endeavours to make a compariſon in this paſſage.

(e) Calvus tranſlates as if he had read Δεισιδαιμονίαν

We have nothing to do beſides but to read the Book intitled *of the Sacred Diſtemper*, to ſee how *Hippocrates* openly laughs at all the ridiculous ceremonies they practis'd in his time to cure this diſtemper, and in particular the expiations and purifications they perform'd on this occaſion. We will not relate any thing he has ſaid above, to avoid being tedious: we'll only remark, that he puts thoſe that meddled with expiations, Magicians, Mountebanks, and impudent Boaſters, that promiſe more than they mean, and have nothing to perform. We'll remark, I ſay, that he puts all theſe ſorts of fellows in the ſame rank, ending a long diſcourſe, which he makes on this ſubject, with theſe words, more worthy of a Chriſtian, than a Pagan, as he was. *It is*, ſays he, *the Deity that purifies us, and waſhes us from our greateſt ſins, and from our moſt enormous crimes. It is the Divinity which protects us, and it is only in the Temples, which are the habitations of the Gods, that we ought to ſeek to purifie ourſelves of what's unclean.*

I know this Book to be ſuppos'd to belong to ſome other Author: But however it be, that

that *Hippocrates* uſed only remedies purely natural, and never propoſed any ſuperſtitious ones, is an Argument he was never for them. We may ſee further how he elſewhere (*f*) rallies the women of his time that were troubled with the Mother, for offering to *Diana* rich Garments. He does not ſtick to ſay, that the Prieſts who adviſ'd theſe poor women thus, abuſed them wretchedly.

(*f*) Lib. de his quæ ad virginem ſpectant.

CHAP. XVII.

Of Blood-letting, and of the Application of Cupping-Glaſſes.

BLood-letting was another method of *evacuating or taking away the ſuperfluity* of what was in the Veſſels and parts, which *Hippocrates* uſ'd. Another aim he had in it was to *divert* or *recall* the courſe of the Blood, which was going where it ought not to be. A third end of bleeding was to *procure a free motion of the Blood and Spirits*, as we may gather from the following paſſage.

(a) *When any one becomes ſpeechleſs of a ſudden*, Hippocrates ſays it is caus'd *by the ſhutting of the Veins, eſpecially when it happens to a perſon otherwiſe in good health, without any outward violence. In this caſe the inward vein of the right Arm muſt be open'd, and more or leſs blood taken away, according to the age and conſtitution of the Patient. Thoſe that loſe their Speech thus, have great flushings in the face, their Eyes are ſtiff, their Arms are diſtended, their Teeth gnaſh, they have palpitations of the Arteries, they cannot open their Jaws, the Extremities are cold,* (*b*) *and the Spirits are intercepted in the Veins. If pain enſues, it is by the acceſſion of the black Bile and ſharp humours. For the Internal parts being*

(a) Φλεβῶν ἀποπλήξιος. *He ſays elſewhere in the ſame ſenſe* κύστις ἀποληφθεῖσα; *the Bladder ſtopt.*

(*b*) Πνευμάτων ἀποπλήξιος ἀνὰ τὰ φλέβας. *Interceptiones Spirituum in venis.*

being vellicated or irritated by theſe humours, ſuffer very much, and the Veins being alſo irritated and dried, diſtend themſelves extraordinarily, and are inflam'd, and draw all that can flow to them, ſo that the Blood corrupting, and the Spirits not being able to paſs through the Blood (c) by their ordinary paſſages, the parts grow cold, by reaſon of this Stagnation of the Spirits. Hence comes giddineſs, loſs of ſpeech, and convulſions. If this diſorder reaches to the Heart, the Liver, or to (d) the great Veins. From hence come alſo Epilepſies, and Palſies, if the defluxions fall upon the parties nam'd, and that they dry up, becauſe the Spirits are deny'd a paſſage thro them. In this caſe, after Fomentation a Vein muſt be open'd, while the Spirits and Humours are yet (e) ſuſpended or unſettled.

(c) Τὰς κατὰ φύσιν ὁδοὺς. their natural paſſages.

(d) Ἐπὶ τὴν φλέβα It ought to be obſerv'd that he makes no mention here of the brain, nor of the nerves.

(e) Μετεωρίων ὑγρῶν.

Hippocrates had alſo a fourth intention in bleeding, which was for *refreſhment*. So in the (f) *Iliac paſſion* he orders bleeding in the Arm, and in the Head; to the end, ſays he, that the *ſuperiour Venter* (or the Breaſt) *may ceaſe to be over-heated*. The particular intentions which *Hippocrates* might further have in the uſe of this remedy will appear in the examination of the particular caſes wherein he thought it neceſſary. We ſhall ſee at the ſame time the caution he us'd in theſe occaſions, what Veins he open'd, what quantity of Blood he took, and circumſtances relating to bleeding.

(f) De morb. lib. 3. This is one of thoſe Books that are attributed to Polybius.

We muſt here take notice, that his conduct was much the ſame in Bleeding as Purging, in reſpect of *time* and *perſons*. *We ought*, ſays he, *to let blood in acute diſeaſes, when they are violent, and if the party be luſty, and in the flower of his Age*. Hence it follows, firſt, that he let blood neither *infants* nor *old perſons*; and I was ſurpriz'd at a conſequence which (g) *Riolanus*

(g) Callimedontis puero propter imperculum ad collum, ſecta Vena. Epidem. lib. 5. & 7. Nota, ſays Riolanus, puero detractum ſanguinem. Now in the Greek it is τῷ καλλιμέδοντος, filio Callimedontis, and not puero, as Cornarius has tranſlated it, which led Riolanus into this miſtake, who did not take the pains to conſult the Greek Text, which he underſtood perfectly well, and which would have ſhown him that this Son of Callimedon might be in the flower of his age, or at leaſt above that of an Infant. De Circul. Sang. cap. 3.

draws from one paſſage of our Author, or by which he pretends to prove that he ſometimes took blood from Children, becauſe in the paſſage cited, the perſons Age who is ſpoken of is not determined.

Hippocrates elſewhere inſinuates, that *we ought to have regard to the time, both in reſpect of the diſeaſe, and of the ſeaſon when we let blood.*

He adds in the paſſage firſt cited, by way of explication of what he means by diſtempers both *acute* and *violent* (i): *That blood ought to be let in great pains, and particularly in inflamations.* Amongſt which he reckons thoſe which fall upon the principal Viſcera, as the *Liver*, the *Lungs*, and the *Spleen*; as likewiſe the *Quinzy* and the *Pleuriſie*, if the pain be above the Diaphragm. In theſe caſes he would have them *bleed till they faint, eſpecially if the pain be very acute, rather he adviſes that the Vein ſhould not be cloſed till the colour of the Blood alters, that from livid it turns red, or from red livid.* In the *Quinzy* he blooded in both Arms at a time. *Difficulty of breathing* is alſo reckon'd among the diſtempers that require bleeding; *Hippocrates* mentions alſo another ſort of *inflamation of the Lungs*, which he calls a *ſwelling* or *Tumours of the Lungs ariſing from heat*, in which caſe he adviſes to bleed in all parts of the body, and directs particularly to the *Arms*, the *Tongue*, and the *Noſtrils*.

(i) De ratione victus in acut.

To make bleeding the more uſeful in all pains, he directed (k) *to the Vein neareſt the part afflicted*; and he gives particular direction in a *Pleuriſie* (l) *to open the inward Vein of the Arm on that ſide on which the pain is.* For the ſame reaſon, in *pains of the Head* he open'd the Veins of the *Noſe* and of the *Forehead*. Upon the ſame account he blooded an *Idumæan* Slave in the *Foot*, for a great pain in the Hips and Leg, which put her into *convulſions*, contracted after Lying in.

(k) Epidemic. lib. 6. ſect. 6.

(l) Lib. *de ratione* victus in acutis.

When the pain was not *urgent*, and bleeding was adviſed for *prevention*, he directed (*m*) *to the parts fartheſt off, with intention inſenſibly to divert the blood from the ſeat of pain.*

(*m*) De natura hominis.

The *higheſt Burning* Fevers, which ſhew neither ſigns of *inflamation* nor *pain*, are not rank'd by *Hippocrates* among the acute diſtempers that requir'd bleeding. On the contrary, he maintains, that a Fever it ſelf is in ſome caſes a reaſon againſt bleeding. (*n*) *If any one*, ſays he, *has an Ulcer in the Head he muſt bleed*, unleſs he has a Fever. (*o*) He ſays farther, *Thoſe that loſe their ſpeech of a ſudden muſt be blooded, unleſs they have a Fever.*

(*n*) Epidem. lib 2. ſect 6.
(*o*) Ibidem.

Perhaps he was afraid of bleeding in Fevers, becauſe he ſuppoſes, as it appears by ſome paſſages, that Fevers were produc'd by the Bile and the Pituita, which grew hot, and afterwards heated the whole body, which is, ſays he, what we call a *Fever*, and which in his opinion could not be evacuated by *bleeding*. He looks elſewhere upon the preſence or abundance of Bile as an objection againſt bleeding. And he orders, (*p*) to *forbear bleeding even in ſpitting of blood, tho in a Pleuriſie if there be Bile*, that is, I ſuppoſe, *in a Bilious Pleuriſie*, which is not accompany'd with violent pain.

(*p*) Epidemic. lib 6. ſect. 3.

To this we muſt add, that *Hippocrates* diſtinguiſht very much between a Fever *which followed no other diſtemper*, but *was itſelf the original Malady*, and a Fever *which came upon inflamation*. In theſe times, as *Galen* obſerves, the firſt ſort only were properly call'd Fevers, the other took their names from the parts affected, as *Pleuriſie*, *Peripneumonie*, *Hepatitis*, *Nephritis*, *&c.* which names ſignifie that the *Pleura*, the *Lungs*, the *Liver*, and the *Kidneys* are diſeas'd, but do not intimate the Fever which accompanies their diſeaſe. In this later ſort of Fever, *Hippocrates* conſtantly ordered bleeding, but not in the former.

We

We are not therefore to be ſurprized, if in all his Book of epidemical diſtempers we find but few directions for bleeding in the acute diſtempers, and particularly in the great number of continual and burning Fevers there treated of.

In the firſt and third Book, which are the moſt finiſhed of all, we find but one ſingle inſtance, and that in a Pleuriſie, in which two he ſtaid till the eigthth day of the diſtemper.

Galen accounts otherwiſe for his Conduct in this caſe, (q) Hippocrates *having ſaid nothing of bleeding, not only in the caſe of* Pythion, *but likewiſe of ſeveral other Patients who ſeem'd according to his own principles to want bleeding, as far as we can judge of them by his writings; We muſt neceſſarily conclude, either that he did not bleed them at all, or that he omitted the mention of it in the Hiſtory which he gives of their Caſes. Now it is not likely that he omitted bleeding when the caſe required it, this great man being ſo fond of that Remedy, as appears by thoſe Works of his, which are acknowledged by all the World to be Genuine, ſuch as the Aphoriſms, the method of Diet in acute diſtempers, and that we have now in hand, where he ſays thus*; I open'd a Vein in the Arm upon the eighth day, and let out abundance of blood, as was neceſſary: *If he blooded upon the eighth day in the caſe here mentioned, we have ſtill more reaſon to believe he did it in the preceeding.* On the other ſide, it is not probable that he ſhould forget to mention it, in a caſe wherein it was his ordinary practice, eſpecially when he puts down Remedies of much leſs importance, not omitting ſo much as a *Suppoſitor*. *Since therefore*, ſays Galen, *there lies ſome difficulty upon either of theſe opinions, we ought to determin for that which has leaſt. This being ſuppoſed, I am of opinion that it was uſed to ſeveral of theſe Patients, but that the mention of it was omitted in the Hiſtory*

(q) In lib. 2. Epidemic. 3. Comm. 1.

ſtory of their caſes, as a thing ſuppos'd of courſe. And I rather ſubſcribe to this Opinion, becauſe Hippocrates *himſelf takes expreſs notice of bleeding on the eighth day, which I imagin he peculiarly remark'd, becauſe it was a thing againſt the uſual practice, ſuppoſing the mention of bleeding the preceeding days, as being the common methods.*

Moſt of the modern Commentators upon *Hippocrates* are of *Galen*'s opinion: But to this it may be anſwer'd, that *Hippocrates* being very exact, as *Galen* himſelf acknowledges, even in the relation of the moſt Minute Medicines he us'd, ſuch as *Suppoſitors*; 'tis hard to think in this caſe he would omit the moſt conſiderable. To this we may add, that *Galen* himſelf maintains elſewhere, that *Eraſiſtratus*, of whom we ſhall ſpeak hereafter, never blooded any body, only for this reaſon, that in ennumerating the Medicines he made uſe of in ſeveral occaſions, he makes no mention of bleeding. If this Argument will hold againſt *Eraſiſtratus*, it will againſt *Hippocrates*. Beſides, it was altogether of as great importance, that we ſhould be inform'd of the Remedies, as of the Proceſs of the diſtempers. The ſymptoms which ariſe, depending as much upon the practice of the Phyſician himſelf, as upon the nature of the diſtemper.

In all probability where *Hippocrates* omits the mention of bleeding in any caſe, he did not uſe it, nor is this ſo much againſt his principles, as *Galen* would inſinuate. On the contrary, he follows him therein preciſely, as appears by what has been ſaid already.

If *Hippocrates* had blooded his Patients plentifully in Fevers in the beginning of their illneſs, as *Galen* pretends, he would not perhaps have had the opportunity of ſeeing ſo many Fevers terminate by *Criſis*, that is, by natural

ral Evacuation, which come of themſelves in certain days.

This Ancient Phyſician laid ſo much weight upon the aſſiſtance of *Nature* and the *method of Diet*, which was his favourite Medicine, that he thought if they took care to diet the Patients before-mention'd according to rule, they might leave the reſt to nature. Theſe are his true principles, from which he never deviates, ſo that his pieces of *epidemical diſeaſes*, ſeem to have been compos'd only with an intention to leave to poſterity, an exact model of management in purſuance of theſe principles.

To return to the Rules that *Hippocrates* preſcribes for bleeding, (*r*) 'tis obſervable in all diſeaſes which have their ſeat *above the Liver*, he bleeds in the *Arm*, or ſome of the upper parts of the Body, but for thoſe that were *below* it, he open'd the Veins below, as of the *Foot*, the *Ankle*, or the *Ham*. (*s*) If the Belly was too *Laxative*, and *bleeding* was thought neceſſary, *Hippocrates* ordered the *Laxeneſs to be ſtopt before bleeding*.

(*r*) Galen Comment. in Aphor. 6. lib 6.

(*s*) De ratione victûs in acutis ſub finem.

Almoſt all theſe inſtances hitherto regard ſcarce any thing but *acute* diſtempers. We find ſeveral concerning *chronical* diſeaſes. *A young man complaining of a great pain of his Belly, with a great rumbling while he was faſting, which ceaſed after eating: This pain and noiſe continuing his meat did him no good; but on the contrary, he daily waſted, and grew lean. Several Medicines, as well Purgers as Vomiters were in vain given him. At length it was reſolv'd to bleed him by intervals firſt in one Arm and then t'other, (t) till he had ſcarce any blood left, which perfectly cur'd him.*

(*t*) Ἕως ἐξαιμος ἐγένετο, till he was without blood. Epidemic. lib. 5. ſub Principio.

Hippocrates let blood alſo in the *Dropſie*, and even in a *Tympany*; in both theſe caſes he preſcribes bleeding in the *Arm* (*u*). In a diſeaſe ariſing from an *over-grown Spleen*, which is attended by diverſe other ſymptoms, he propoſes bleeding

(*u*) De affectionib.

bleeding *several times repeated* at a Vein of the Arm which he calls the *Splenatick Vein*. We shall speak more of this Vein hereafter.

(w) De Morbis lib. 2.

He proposes in another place(w) bleeding under the *Tongue* in a sort of *Jaundice*. This perhaps was an Empirical Medicine grounded only upon experience, for the use of which he could give no good reason; and what confirms me in this opinion, is, that the Book wherein this remedy is mentioned is supposed to have been written by the *Cnidian* Physicians, who, as we have said before, were Empiricks. Or perhaps it might be grouuded upon some reason which is lost to us, because we have not the same Idea of the disposition of the Veins, and their sympathy with the several parts of the body, that the Antients had. What *Hippocrates* advances elsewhere, that *if we burn in any one the Veins or Arteries of the Temples, he can never procreate after*, seems to be founded upon no better reason. We have as much reason to ask what particular communication there is between the Veins of the Temples, and the Organs of Generation, as between the Liver and the Spleen, which are the parts affected in the Jaundice, and the Veins of the Tongue. This difficulty would lye as heavy upon us as the other, if *Hippocrates* himself did not inform us (x), *that the Seed which comes from all parts of the body, and particularly from the Head, passes or descends by the Veins of the Temples, or behind the Ears; so that when one burns those Veins, one intercepts the passage of the Seed.*

(x) *See for this the Chapter of the Anatomy of* Hippocrates.

(y) *See the list of diseases known to* Hippocrates.

(y) This opening of the Veins behind the Ears was, as we have shew'd before, a familiar practice among the *Scythians*, by which they cur'd themselves of a certain sort of a *Sciatica*. There is no doubt, but that bleeding, as well as purging, which are two Medicines whose effects are not easily to be accounted for, must in many cases be Empirical remedies. It was

suffici-

ſufficient for *Hippocrates* and the reſt of the ancient Phyſicians, to know that they were ſerviceable in certain caſes, to induce them to the uſe of them in thoſe caſes, tho ignorant of the reaſons of their operations.

We ſee by what has been ſaid concerning bleeding, that there were ſome occaſions, in which he did not only bleed once in the courſe of a diſtemper, but that he did it very largely, continning it ſometimes even to ſwooning. Sometimes he blooded in both Arms at a time, in others he did it ſeveral times, and in ſeveral parts of the body, but he does not put down the quantity took at a time. The Veins which he open'd were thoſe of the *Arm*, (z) the *Hands*, the *Ankles* on both ſides, the *Hams*, the *Forehead*, behind the *Head*, the *Tongue*, the *Noſe*, *behind the Ears*, *under the Breaſts*, and thoſe of the *Arms*; not reckoning thoſe he *burnt*, and the *Arteries* he opened, of which we ſhall ſpeak under the head of his *Surgery*.

(z) *By the word* χεὶρ, hand, *the Greeks often underſtood* all the arm; *ſo that when they only meant the* hand *they ſaid* ἄκρη χεὶρ, the extremity of the hand. *or of the* arm. Hippocrates *makes particular mention of two veins of the arm, or of the hand, one of which he calls* Hepatitis, *and the other* Splenitis, *ſuppoſing that the firſt came from the* Liver, *and the other from the* Spleen.

Hippocrates likewiſe uſed *Cupping-veſſels*, with intent to *recall* and *withdraw* the humours which fell upon any part. He contented himſelf ſometimes with the bare attraction made by the Cupping-veſſels, ſometimes he *ſcarified* alſo, that is to ſay, he *ſlaſht* or *prickt* diverſe holes on the place where the Cupping-veſſel had been. We ſhall ſee more at large in the (a) ſequel the ſeveral ſorts of Cupping-veſſels in uſe amongſt the Antients, and the manner of applying of them. We ſhall ſpeak likewiſe of their *Cauteries*, in the Surgery of *Hippocrates*.

(a) *See below in the Chapter of* Celſus.

CHAP.

CHAP. XVIII.

Of Diuretick and Sudorifick Remedies.

WHen *bleeding* and *purging*, which were the *principal* and most general means which *Hippocrates* us'd to take off a *Plethora* of the Blood or humours, were insufficient, he had recourse to *Diureticks* and *Sudorificks*. Which he insinuates in this passage, wherein nevertheless he makes mention of bleeding. (*a*) *All diseases*, says he, *are determined or cured by evacuations by the mouth, by stool, by urine, or some other such way, but sweating is common to all*, that is, *takes off all alike*.

(*a*) De ratione victûs in morbis acutis p. m 403.

(*b*) Διυρήτικα *from* οὐρέειν, *to urine*.

(*b*) *Diuretick* Medicines were of different sorts, according to the disposition of persons; sometimes *Baths*, and sometimes *Sweet Wine*, provoke urine; sometimes the nourishment which we take contributes to it: and amongst those Herbs which are commonly eaten, *Hippocrates* recommends *Garlick*, *Leeks*, *Onions*, *Cucumbers*, *Melons*, *Gourds*, *Fennel*, and all the *biting* things which have a *brisk smell*. With these he numbers *Honey*, mixt with Water or Vinegar, and all *Salt Meats*. But when he would drive it more forcibly, he took four *Cantharides*, and taking off their Wings and their Feet, gave them in Wine and Honey. He gave these several Medicines in variety of *Cronical* distempers after *Purging*, when he thought that (*c*) the Blood was over-charg'd with a sort of moisture, which he calls *Ichor*, or in suppressions of urine; and when it was made in less quantity than it ought.

(*c*) Αἷμα ἰχωροειδές. *See the Chapter of the* Causes of Diseases.

(*d*) Κρέισσον δὲ διυρέειν, ἢ ἱδρύειν. Satius urinam & sudorem provocare. *De morb. mulier.* 1.

Hippocrates used also *sudorifick* or *sweating* Medicines. There are also some cases wherein he would force sweat (*d*) as well as urine, but he does not tell what is to be taken for that purpose. He says in another place, (*e*) *that*

(*e*) De Morb. Epidemic. lib. 6. sect. 2.

good

good care ought to be taken when ſweat is provoked, both how and when, but he tells not the means. There is only a *ſingle* paſſage that I know of, wherein he mentions (*f*) *ſweating, by powring upon the Head a great quantity of hot Water till the Feet ſweat, that is, till the ſweat diffuſes itſelf over the whole Body, running from the Head to the Foot.* After which he would have them *eat boyl'd Meat and drink thereupon pure Wine, and being well covered with cloaths, lay themſelves to reſt.* What he adds immediately after, *that they ſhould eat two or three heads of Daffodills*, does not ſeem to me at all to relate to the provoking of ſweat, *Daffodills* being reckoned by *Dioſcorides* among the *Vomitories*. *Hippocrates* perhaps puts the Patient to his choice, whether to *ſweat* or *vomit*. Perhaps the *Narciſſus* of *Hippocrates* was not known afterwards by the ſame name, which has been the fortune of ſeveral other Simples whoſe names have been changed. I do not find any other ſudorifick Medicines taken at the mouth in *Hippocrates*.

(*f*) Ibid. lib. 2. ſect. 6. Vid. & Aphoriſm. 42. l. 7.

The Diſeaſe for which he propoſes the aforeſaid Remedies is a *Fever*, which is not, according to him, produced either by the *Bile* or the *Pituita*, but from meer *Laſſitude*, or ſome other *like cauſe*. By this we ſee that *Hippocrates* did not approve of Sweating in any other Fever than here pointed at.

CHAP.

CHAP. XIX.

Of the Simple Medicines which change the disposition of the body and humours, as to their sensible qualities, without making any sensible Evacuation.

(a) *These Medicines,* says Hippocrates, *which Purge neither Bile nor Flegm,* that is to say, which are not at all purgative, *act by cooling, or heating, by drying, or moistning, or by* (b) *closing and thickning, resolving and dissipating.* To these remedies he joins those which *procure sleep*; but he does not say what are those remedies which cool and moisten; and 'tis probable, that what he calls Medicine in this place, serv'd likewise for Food: Which he seems to insinuate a little after, when he says, that *the Meat and Drink which* men *use in their health, ought to serve them when they are sick, choosing or preparing them according to the present occasion, of cooling or moistning, drying or heating.*

As this relates to the *Diet of the sick*, we may consult what has been before said upon that Head. *Hippocrates* used those Medicines which *thickned*, or *resolved* and *dissipated*, as well externally as internally, as well to draw the matter of an *Abscess* to the Head, as to resolve and dissipate a *Tumour*, or to thicken a sharp and thin Humour, or to attenuate or subtilize thick viscid uses. Of these more under the Chapter of his *Pharmacy*.

(a) De affect. p. m 515, *This Book has been attributed to* Polybius. *Upon this see what is remarked of refreshing remedies, below in the Chapter of acute Diseases.*

(b) Ἢ ξυνάγοντα ἢ διαχίοντα. *The first signifies to close, to thicken; the second to resolve, to dissipate.*

CHAP.

CHAP. XX.

Of Hipnotic or Sleep-procuring Medicines.

Hippocrates ſpeaking in the aforeſaid paſſage of Remedies (*a*) which *procure ſleep*, ſays *they produce this effect*, (*b*) *by calming or giving reſt to the blood*, neither does he tell us what theſe Medicines are. He ſpeaks in ſeveral other places of a Plant which he calls (*c*) *Mecon*, which is the name the *Greeks* call the *Poppy* by. But 'tis remarkable that he generally attributes to this Plant a purgative quality; which makes it plain, that he did not mean the *Poppy* by it. (*d*) *Galen* tells us that ſome took the *Peplus* which we have ranked before amongſt the Purgatives, and *Spatling Poppy* for the ſame Plant; and in his *Gloſſes upon Hippocrates* he ſays, that *Meconium* and *Peplus* ſignified frequently the ſame thing in him. I ſuppoſe we ought to read *Mecon*, and not *Meconium*, *Pliny* taking notice that the *Tithymale* which is the ſame with the Peplus, was otherwiſe call'd *Mecon*, or at leaſt *Galen* ought to have ſaid that the *Meconium* was the *Juice* of the *Peplus*, and not the *Peplus* itſelf.

We find notwithſtanding in *Hippocrates*, ſome paſſages in which theſe two words *Mecon* and *Meconium* are taken in the ſame ſenſe, in which the *Greeks* of the following Ages conſtantly uſed them, that is, the firſt ſignified *Poppy*, and the latter the *Juice* of it; which ſhews that in *Hippocrates*'s time, two very different things were called by the ſame name; the *Peplus* which is a purging *Tithymale*, and the *Poppy* which is Aſtringent and Somniferous. He ſpeaks likewiſe of a third ſort of *Meconium* drawn from the *Excrements*,

(*a*) *We have obſerved in the preceding Chap. that the Book from whence this paſſage is taken, has been aſcribed to* Polybius, *who, as we ſhall ſee below, was a greater reaſoner than* Hippocrates.

(*b*) Ἀτρεμίζειν.

(*c*) Μήκων.

(*d*) De Simplic. Medicater. facultat. lib. 2.

crements, which name has been since given to the Excrements first voided by a Child newly born. In the second Book of *Womens distempers*, he proposes (*e*) the *Juice of Poppy* for a distemper of the Matrix, and as a proof that he meant the Juice of Poppy, which causes sleep, he calls it within a few lines after the (*f*) *Hipnotic Meconium*, to distinguish it from the other.

From hence it is apparent that he knew the virtue of the Poppy, but it is observable that he us'd it very seldom; and I do not find that he proposes this Remedy in the cases to which it has been since apply'd, that is, in wakings, and especially in pains. We shall have occasion to say more of this Remedy, (*g*) in the sequel, and of the use the Ancients made, and the doubts they had of it.

There is another passage in *Hippocrates*, wherein he mentions the *white* and *black* Poppy (*h*) in these words. The *Poppy* says he, *is Astringent, the black more than the white*, yet *the white is so likewise*, (*i*) *but it nourishes and is of great force*. *Dioscorides* and *Galen* inform us, that the Ancients put Poppy-seeds in their Cakes, which they made of Meal and Honey, and sometime even into their Bread, as it is not likely they did it for nourishment. Perhaps there may be some fault in the Text of *Hippocrates*.

(*e*) Ὄπος μήκωνος, *from the word* ὀπὸς, juice, *is formed that of* ὄπιον, *or Opium in* Latin. *We may find in* Dioscorides *the difference between* Opium, *and* Meconium.

(*f*) Ὑπνωτικὸν μηκώνιον.

(*g*) *See below in the Chapt. of* Heraclides of Tarentum.

(*h*) De vict. rat. lib 2.

(*i*) Τρόφιμον καὶ ἰσχυρόν.

CHAP.

CHAP. XXI.

Of the Specifick Remedies of the ſeveral diſtempers, whoſe operations are not accounted for.

THe Medicines hitherto ſpoke of act after a ſenſible manner, and it was by their means that *Hippocrates* anſwered the general intentions which he propoſed in the cure of diſeaſes. There were other Medicines which he made uſe of for no other reaſon but the known ſucceſs of them in ſeveral particular caſes. His own experience, and that of his predeceſſors, was ſufficient to eſtabliſh the uſe of them, tho he could not rationally account for their effects.

We ſhall give ſome inſtances of theſe remedies in the account of *Hippocrates*'s method of curing ſome particular diſeaſes. But we muſt not forget here that theſe remedies were chiefly ſuch as he inherited from his predeceſſors the *Aſclepiades*, who being *Empiricks*, did not much trouble themſelves how their Medicines operated, ſo the Patients were cured. Tho *Hippocrates* relied very much upon the former ſort of Medicines, yet he did not neglect theſe, for almoſt all the Phyſicians after him continued the uſe of both ſorts in their practice, the one ſupplying the defects of the other.

CHAP. XXII.

Of the Remedies apply'd externally to diverse parts of the Body. Of Compound Medicines in general, and of the Pharmacy of Hippocrates.

(*a*) Πυέη, πυέλωμα, θέρμασμα; *from* πῦρ, *which signifies* Fire; *and* θερμαίνω, to warm; χλίασμα, *from* χλιαίνω to heat. *This last word seems common to Fomentations, Cataplasms, and all exterior applications of* Oils, *and* Unguents, *which are used as lenitiers. In Latin* Fomentum *from* Fovere.

(*b*) *This sort of Fomentation was called* ἐγκαθίσμα, *from* ἐγκαθίζειν, *to sit within.* Lib. de Superfat. de ratione victûs in acutis, de morb. 3.

AMongst the Remedies externally apply'd, (*a*) *Fomentations* were the chief. These were a peculiar sort of Bath which *Hippocrates* used very often, and which was made several ways. The first was that, wherein the Patient (*b*) sat in a Vessel, in a decoction of Herbs or Simples, appropriate to his Malady, so that the part agrieved was soaked in the decoction. This was chiefly us'd in distempers of the *Womb*, of the *Arms*, the *Bladder*, the *Reins*, and generally all the parts below the Diaphragm. This Remedy might be referr'd to the Chapter of Baths, of which it is a kind.

The second way of Fomenting, was to take warm Water, and put it into a *Skin* or *Bladder*, or even into a *Copper* or *Earthen Vessel*, and to apply it to the part affected; as for example, upon the side in a Pleurisie. They use likewise a large Sponge, which they dipt in the water or other hot Liquor, and squeezed out part of the water before they apply d it. The same use they made of *Barley*, or *Vetches*, or *Bran*; which ch was boyl'd in some proper liquor, and apply d in a linnen bag. These Fomentations were call'd *moist Fomentations.*

He us'd also *dry* ones made of *Salt* or *Millet*, made very hot, and applied in bags upon the part. The

The laſt ſort of Fomentations was by way of *Vapour*, which ſteam'd from ſome hot Liquor. We find an inſtance of this ſort of Fomentations in the firſt Book of *Womens diſtempers*. He caſt at ſeveral times bits of red hot Iron into urine, and covering the Patient cloſe upwards, cauſed her to receive the ſteam below. His deſign in theſe Fomentations, was to warm the part, to reſolve or diſſipate, and draw out the *peccant* matter, if any where, to mollifie and aſſwage pain, to open the paſſages or even to ſhut them, according as the Fomentations were Emollient or Aſtringent.

(c) Fumigations were likewiſe very much uſed by *Hippocrates* for the following intentions. (d) In the *Quinzy* he burnt *Hyſop*, with *Sulphur* and *Pitch*, and cauſed the Smoke to be drawn into the Throat thro a Tunnel, which brought away abundance of Flegm thro the Mouth, and thro the Noſe, or elſe he took to the ſame purpoſe, (e) *Nitre*, *Marjerom*, and *Creſſ-ſeeds*, which he boyl'd in *Water*, *Vinegar* and *Oyl*, and while it was on the Fire, caus'd the ſteam to be drawn in by a Pipe. We find, particularly in *Hippocrates*, a great number of Fumigants for the diſtempers of Women, to provoke their Menſes, and to check them, to help conception, and to eaſe pains in the Matrix, and the ſuffocation of it. He us'd on theſe occaſions, ſuch Aromaticks as were then known, as *Cinnamon*, *Caſſia*, *Myrrh*, and ſeveral Odoriferous Plants, as likewiſe ſome Minerals, ſuch as *Niter*, *Sulphur*, and *Pitch*, and caus'd them to receive the vapours into the Matrix, by means of a Tunnel.

(c) Θυμιάματα, ὑποθυμίασις.

(d) De Morb. lib. 3.

(e) De morb. lib. 1.

(f) *Gargles*, which are likewiſe a ſort of Fomentations for the Mouth and Throat, were alſo known to *Hippocrates*. He uſed in the Quinzy, a Gargle made of *Marjerom*, *Savory*, *Selery*, *Mint* and *Nitre*, boyl'd with *Water* and a little *Vinegar*. When this was ſtrained, they added *Honey* to it, and waſh'd their Mouths frequently with it.

(f) Ἀναγκ. γάλικτα, & ἀναγαργάρισμα.

They made likewiſe very great uſe of (g) *Oyls* and *Oyntments*, in order to mollifie and to abate pain, to ripen Boils, to reſolve Tumours, to refreſh after wearineſs, to make the body ſupple, and divers others particular intentions. We ſhall have occaſion to ſpeak further of *Ointments* and *Liquid Perfumes* hereafter, in the Chapter of *Frodicus*, one of *Hippocrates*'s Scholars. *Hippocrates* us'd ſometimes Oyl of *Olives* neat, ſometimes he infuſed ſome Simple into it, as the leaves of *Myrtle* or *Roſes*; this latter Oyl was in great requeſt amongſt the Ancients.

(g) Ἔλαιον, ἄλειφαρ, μύρον. *Theſe three words* Hippocrates *uſes to ſignify all that is proper to anoint.*

There were other ſorts of Oyls more compounded. *Hippocrates* ſpeaks of an Oyl or Unguent call'd (h) *Suſinum*, which was made of the Flowers of the *Iris*, of ſome Aromaticks, of an Ointment of *Narciſſus* made with the Flowers of *Narciſſus*, and Aromaticks infuſed in Oyl. But the moſt conſiderable or the moſt compound Oyntment that he mentions, is that which he calls *Netopum*, which he prepar'd particularly for Women. *Heſychius* tells us, that it was an Oyntment conſiſting of a great number of Ingredients. *Hippocrates* ſpeaks likewiſe of an Oyl or Oyntment of *Ægypt*, which was compounded as it is elſewhere, of abundance of Aromaticks, which ſeems to be the ſame with the *Netopum*, or as *Dioſcorides* calls it, *Metopium*. As for another Oyl, which was called the *white Oyl of Ægypt*, *Galen* ſays (i) in one place, that it was only very fine Oyl of Olives; (k) but in another place he tells us, that it was the ſame Oyl or Oyntment that was otherwiſe call'd *Mendeſium*.

(h) *See* Dioſcorides.

(i) De ſimpl. Medicam. facultatib. lib 2.

(k) In gloſſis Hippocratis.

Hippocrates us'd alſo a ſort of Oyntment which he call'd (l) *Ceratum*, which conſiſted chiefly of *Oyl* and *Wax*, which gave name to the Medicine. The Compoſition of one *Ceratum*, which he recommends for the ſoftning of a Tumour, and cleanſing of a Wound, was this

(l) Κήρωμα, Κηρωτὴ.

this. *Take the quantity of a Nut of the Marrow or Fat of a Sheep, of Maſtick or Turpentine the quantity of a Bean, and as much Wax, melt theſe over a Fire with Oyl of Roſes, for a Ceratum.*

Sometimes he added mixed Pitch and Wax, and putting a *quantum ſufficit* of Oyl, made a compoſition of greater conſiſtence than the former, which he call'd (*m*) *Ceropiſſus*.

(*m*) Κηρώπισσος.

(*n*) *Cataplaſms* were a ſort of Medicament of leſs conſiſtence than the two former. They conſiſted of Powders or Herbs ſteep'd or boyl'd in water, or ſome other liquor, to which they ſometimes put Oyl. In the *Quinzy*, *Hippocrates* orders a Cataplaſm made of *Barly-meal* boil'd in *Wine* and *Oyl*. Cataplaſms were uſed with intention of ſoftning, lenifying, or reſolving Tumours, or ripning of the Abſceſſes like the *Cerata*; they had alſo cooling Cataplaſms made of the Leaves of *Beets* or *Olive*, *Fig* or *Oak* Leaves boil'd in Water.

(*n*) Καταπλάσματα.

Hippocrates us'd alſo a ſort of Medicines called a (*o*) *Collyrium*. It was compounded of Powders, to which was added a ſmall quantity of ſome Oyntment or Juice of a Plant, to make a ſolid dry Maſs, the form of which was round and long, which was kept for uſe.

(*o*) Κολλύριον. De morb. mul. lib. 3.

Another Compoſition not much different from the other, but in the form, the Ingredients being much of the ſame nature, was a ſort of (*p*) *Lozange*, of the bigneſs of a ſmall piece of Money, which was uſed to be burnt upon Coals for a perfume, and to be powdered for other uſes, as we ſhall ſee more particularly hereafter. We find likewiſe in *Hippocrates's* Deſcriptions for *Powders*, for ſeveral uſes to take off Fungous fleſh, and to blow into the Eyes in *Opthalmies*, &c.

(*p*) Φθοΐσες, φθοΐσκοι, *from* φθοὶς, *which ſignifies a Cake, becauſe theſe Lozanges were flat and round like a little cake.* Φθοΐσκια ὅσον δραχμιαῖα, *Lozanges of the bigneſs or weight of a Dram.* De morb. mulier. lib. 1.

Theſe are almoſt all the Medicines uſed externally. We ſhall have occaſion to take notice of a certain Compoſition of this nature,

ture, in the Chapter of *Womens distempers*. As for the Compound Medicines taken inwardly, they were either *Liquid* or *Solid*. (q) Those which were in a *Liquid* form, were prepared either by decoction, or infusion in a proper Liquor, which, when strain'd, was kept for use, or by macerating certain Powders in such Liquors, and so taking them together, or by mixing divers Liquors together. (r) We have given before the preparation of a Potion, call'd *Cyceon*, and some others. The Medicines in (s) *Solid* form, consisted of Juices, inspissated, of Gums, Rosins or Powder made up with them, or with Honey, or something proper to give the necessary consistence to the Medicine. These were made up in a form and quantity fit to be swallow'd with ease.

(q) Φάρμακα ποτά.

(r) See the Ch. of the Diet of the Sick.

(s) Καταπότα from καταπίνειν to swallow something that is solid.

Amongst the solid Medicines may be ranked that which is delivered in the first Book of *Womens distempers*, under the Title of (t) the *Salt Medicine*.

There was a third sort of Medicine, which was betwixt Liquid and Solid, which was a sort of *Lambitive*, which they were forced to keep some time to dissolve in the Mouth, that they might swallow it leisurely. This Remedy was used to take off the Acrimony of those Humours which falls sometimes upon this part, which provoke Coughing, and other inconveniencies. *Honey* was the Basis of it, as we shall see in some descriptions to come, in the relation of some instances of distempers, cur'd by *Hippocrates*'s method.

(t) Τὸ ἀπὸ ἁλῶν ξυντιθέμενον. *The Vatican Copies read it,* ἀπὸ πολλῶν *of several ingredients.*

(u) Ἔλεγμα, ἐλεκτὸν, *from* λείχειν *to lick.*

By all this we may see what sort of *Compound Medicines Hippocrates* used. If the Book *De Affectionibus* be his, we may infer from thence, that he wrote particularly upon this subject. The Author in that Book quoting others which treat of *Medicaments only*. These Books bore the title of *Pharmaca*; and *Pharmacitis*, says our Author, *ut Scriptum est in Pharmacis*, that

that is, *in Libris De Pharmaciæ Agentibus.* The word *Pharmacitis* is an Adjective, to which the Substantive *Liber*, which is understood, must be joyned. *Pharmacitis Liber*, the *Book of Medicines.* But this Book has been ascrib'd to *Polybius*, Son-in-law to *Hippocrates*; and it is remarkable that these *Books*, or this *Book of Medicaments*, is cited no where else by *Hippocrates. Galen* observes, that those sort of Books were very rare in those days, because the Ancient Physicians used to give a Receipt of the Medicines they used, with the History of the distemper they used them for.

Another thing which is worth our Observation is, that the compound Medicines of *Hippocrates* were but very few, and consisted of very few Simples, four or five at most. We find indeed in *Actuarius* the description of a very compounded *Antidote*, which he calls *Hippocrates's Antidote*, for which he says, the *Athenians presented him with a Crown.* But this is plainly a fiction, and one of the specious Titles the *Greeks* used to give to their Medicines, to promote the sale, of which we shall see more examples hereafter.

Here we must take notice, that *Hippocrates* understood *Pharmacy*, or the *Art of Compounding or Preparing Medicines.* (w) This *Galen* endeavours to prove from a passage of the second Book of the Epidemicks, where he introduces *Hippocrates* speaking after this manner. (x) *We know the nature of Medicines, whereof so many different things are compounded, for all are not compounded alike, but some after one manner, and others after another. Some simples ought to be boyl'd quick, others slowly. They are likewise differently prepared. Some are dry'd, some are stampt, some are boiled,* &c.

(w) Lib. de Theriaca ad Pison.

(x) *This passage is very obscure, as we find it in Hippocrates; and Galen, or the Author of the Book cited by us, gives it us very different from what it is in our Originals.*

The last observation we shall make upon the Pharmacy of *Hippocrates* is, that he not only understood the preparation of Medicines, but

but that he prepar'd them himself, or in his own House by his Servants, after his own directions This was the practice of the Physicians of those times, when neither *Pharmacy* nor *Surgery* were become particular professions.

CHAP. XXIII.

A List of the Simples us'd by Hippocrates.

A

AGnus Castus.
Alica.
Alom, Alom of *Egypt*, *Scissil* Alom.
Burnt Alom.
Almonds.
Amomum. *
Anagallis.
Anagyris.
Alkanet. *
Ammoniac. *Gum.*
Aneth.
Anise.
Anthemus, or Anthemis.
Asparagus.
After-birth *humane.*
Asphodil.
Atriplex. *
Amber
Ass *its Dung.*
Ash-tree,
Apples.

B

Brass, *and its Rust, Filings, Scales, and Calx.*
Birthwort.
Baccharis. *
Butter.
Blites.
Bulbus *albus.*
Bulbus *parvus growing among the Corn.*
Bombylium, *a sort of Melissa.* Erot.
Bryony.
Bupreſtis, *the name both of a Plant, and an Animal.*
Beetles.
Beans.
Basil.
Barley.
Achilles's Barley.
Bramble.

Bulls,

Bulls *Gall*, *Liver*, *and Urine*.

C

CLivers, *Goosegrass*.
Cachrys.
Calamint.
Calamus aromaticus.
Cantharides.
Capers.
Cardamomes.
Cassia.
Castor.
Cedar, *and its Rosin*.
Centaury.
Chalcitis
Chamæleon.
Chondrus.
Coleworts.
Chrethmus.
Chrysocolla.
Chrysitis.
Cinnamon.
Cneorum.
Cnidia Grana.
Cnicus.
Colocynthis.
Cucumbers *Garden and wild*.
Conyza.
Coriander.
Crateogonon.
Cresses.
Cumine, *vulgar, and Ethiopian*.
Cyclamen.
Cyperus.
Cypress.
Cytisus.
Crayfish.
Cheese.
Clary.
Carrots
Cinquefoil.
Cuttle-fish, *its Bones, and Eggs*.
Chalk

D

DOg.
Daphnoides.
Daucus.
Dittany.
Dittany *of Crete*.
Dracontium
Dracuncunculus.
Docks.

E

EBony.
Elaterium.
Epipetrum.
Erviolum.
Ervum.
Erysinum.
Evanthemum
Eggs.
Elder.

F

FRankincense.
Frankincense *granulated*.
Flower, or Meal *of several sorts of Grain, fine and course*.
Fenugreek.
Fennel.
Ferula.

Fig-

Fig-tree, *Garden and wild, its Leaves, Wood and Fruit*, &c.
Frogs.
Feverfew.
Fox *Dung*.

G

Garlick.
Gooſe Graſs. *Clivers.*
Goat, *the Milk, Dung, Excrements of the Skin, Fat, and Horns.*
Gourds.
Gall *of Oxen, Swine, Sea Scorpion*, &c.
Galbanum.
Galls *Nuts*
Glans Egyptia.
Grapes, *and the maſs of 'em after preſſing.*

H

Hemlock.
Horns *of Oxen, Goats, and Deer, raſp'd, and burnt.*
Hellebore, *white and black.*
Heath.
Herb *Charien.*
Hedgehog.
Sea Hedgehog.
Hippomarathrum.
Hippophae.
Holoconitis.
Hyſſop *vulgar, and Cilician.*
Hare's Wool.
Hemp.
Honey.
Honey of Cedar.

I

Juncus odoratus
Iris.
Iſatis or Wood.
Ivie.

L

Loadſtone.
Lettice.
Lagopyrus.
Laſerpitium.
Laurel.
Lentills.
Lentiſcus.
Lees of *Wine*
Lees of *Wine burnt*
Lotus.
Lupines.
Lapis { *Cyaneus* / *Magneſius.*
Leeks.

M

Marſh Mallow
Mugwort.
Muſhromes.
Milk, *Aſſes, Cows, Mares, Bitches.*
Maſtick Tree.
Maſtick
Malicorium.
Mandrake.
Mallow.
Meconitis.
(*a*) Meconium *purgans.*

Me-

Meconium *ſomniferum.*
Meconium, *an excrement.*
Melanthium.
Melilot.
Mint.
Mercury *the Herb.*
Mulberries.
Millet.
Minium.
Miſy.
Modus, *a root.*
Molybdæna.
Moſs.
Muſtard.
Mules Dung.
Myrica.
Myrrh.
Myrrha Stacte.
Myrtle.
Myrtidanum.

N

NArciſſus.
Nardus.
Nitre.
Nitre *red.*
Nuts *Thaſian.*
Nettle.
Navelwort.

O

ONions.
Orache.
Oats.
Oak.
Oyl.
Oenanthe.
Oeſype.
Olive, *Wood, Leaves, Gall, Fruit, Stones, and Oyl.*
Origanum.
Orobus.
Orpiment.
Orpine.

P

PImpernel
Parſley Baſtard.
Pomegranate.
Pepper.
Panax.
(*b*) Poppy.
Peplium.
Peplus.
Pompions.
Parſley.
Parſley *curled.*
Pencedanum.
Poplar.
Phaſeolus.
Philiſtium.
Pine, *and its Kernel.*
Peony.
Pears.
Peaſe, *and dry.*
Purſlan.
Pitch.
Praſſium.
Pſeudodictamnus.
Pennyroyal.

Q

QUick Lime.

R

RAiſins
Rhadiſh.

Ra-

Ranunculus.
Root *white.*
Reſine.
Rhamus.
Rhus.
Ricinus.
Rocket.
Roſe.
Roſemary.
Rubia.
Rue.

S

Sothernwood.
Silver, and its Flower.
Spices of all ſorts.
Stag *its horns, &c.*
Services, *or Sorb Apples.*
Sea water.
Succory *yellow*
Sheeps *Fat, Marrow, and Dung*
Saffron.
Sagapenum.
Sandarach, *Gum.*
Savoury.
Savin.
Sage.
Scammony.
Squills.
Scolopendrium
Salt.
Salt of *Thebes.*
Seleri
Seſamum.
Seſamoides.
Spodium.
Sulphur.
Staveſacre.
Strœbe.
Struthium.
Stybis.
Styrax.
Soot.
Sea Calfs *Lungs.*
Spelt.

T

THorn *white.*
Thorn *Egyptian.*
Turnep.
Turpentine.
Teda
Terra *Ægyptiaca.*
Terra *nigra Samia.*
Thapſia.
Thlapſi.
Time.
Thymbra.
Tithymalus.
Tithymalis.
Torpedo.
Tortoiſe.
Tragus.
Tribulus.
Trefoil.
Trigonum.

V

Viper.
Verbaſcum.
Verdegriſe.
Verjus.
Vine, *it's Wood, Leaves, and Tendrels.*
Vinegar.
Violets { *white* / *blue.*
Urine.

VV VVorm-

W X

W Ormwood
Wax, white Wax
Wheat.
Whey.
Worms.
Wine, *of ſeveral ſorts.*

X Anthium.

Z

Z Ea.

Theſe are the names that occur in *Hippocrates*, except perhaps a very few, which may have eſcap'd our notice. The *Greek*, like moſt other Languages, having ſuffered great alteration, and the names of diverſe Plants being chang'd, it became within 2 or 3 Ages different to determin what Plants *Hippocrates* deſign'd by ſome of 'em; but the number of 'em is ſo ſmall that the loſs is not very conſiderable.

CHAP. XXIV.

Some inſtances of particular Cures of ſome Diſeaſes, both Acute and Chronical.

WE ſhall find here, beſides the practice of the general rules before laid down, ſeveral particular Medicines of which no mention has been made. We have already ſeen *Hippocrates*'s diſtinction between *Fevers* that were not *ſymptomatical*, but were of themſelves *the original diſtemper*, and thoſe which *attended inflamations*. We have obſerv'd, that in the firſt ſort of Fevers *Diet* was the only Medicine, he not thinking it neceſſary neither to *bleed* or *purge*, or do any thing more than nurſe them after the manner below laid down.

We

We have ſeen likewiſe the uſe he made of bleeding and purging in *inflamations*, ſuch as the *Pleuriſie* and *Peripneumonie*, and his cautions in the uſe of them.

In the firſt of theſe diſtempers he attempted to abate the pain of the ſide, or to diſſipate the peccant matter, by applying Fomentations upon the part. In the caſe of the man that was not blooded till the eighth day of his Pleuriſie, he takes expreſs notice that the *Fomentations had not at all abated the pain*, which ſuppoſes him to have begun with them. *Fomentations* were, and have been a long time, almoſt an univerſal Remedy, and the uſe of *Oyls*, *Oyntments*, *Cataplaſms*, and other external Medicines was near as common, as the ſequel will ſhew. *Hippocrates* did not only apply theſe Medicines to the part affected in the Pleuriſie, whoſe ſeat is in the ſide: (*a*) He cauſed almoſt all the body, and particularly the Loins and Thighs to be anointed. Of thoſe remedies which he gave inwardly in this diſtemper, he appears to have relied moſt upon thoſe which promoted (*b*) ſpitting. He propoſes alſo the following remedy. (*c*) *Take*, ſays he, *Sothernwood*, *Pepper*, *and black Hellebore*, *boyl them in Vinegar and Honey*, *and give it in the beginning of the diſtemper*, *if the pain be urgent*. He preſcribes in the ſame caſe, as alſo in inflamations of the Liver, and pains about the Diaphragm, *Panax* boyl'd in the ſame Liquor; and intimates that theſe Medicines ſerve to looſen the Belly, and ſo provoke urine; ſo that black Hellebore ordered in the firſt preſcription, muſt not be taken for a true purgative, becauſe it would have been againſt his principles, but for a Medicine that only looſens the Belly gently, and was about the ſtrength of a Clyſter. In another place he allows urine (*d*) to his Pleuriticks, ſo it be not a ſtrong Wine, and it be well diluted. He allows it likewiſe in a ſort of *inflamation of the Lungs*

(*a*) De diæta in acutis.

(*b*) De locis in hom

(*c*) Diæta in acutis.

(*d*) *See the Chapter of Diet.*

Lungs and in a *Lethargy*, which makes me the leſs ſurprized at his ordering *Pepper* in a Pleuriſy; and which is an argument that the intention of cooling, or the fear of heating, were not the ſtrongeſt conſiderations upon which *Hippocrates* acted in the cure of acute diſtempers; although he recommends elſewhere to Pleuriticks, a drink made of Water and Vinegar, into which he ſometimes put a little Honey, with an intention to moiſten and expectorate. Perhaps this *Pepper* Medicine was one of the empirical Remedies before ſpoken of, the experience whereof he had without the reaſon.

In a *Peripneumonie*, or *inflamation of the Lungs*, his practice was much the ſame, as in a *Pleuriſie*. We have ſeen before that he let blood frequently. We ſhall only take notice here, that he endeavoured to clear the Lungs by Medicines, that attenuated or incided viſcid matter, and help'd expectoration. He particularly for this purpoſe, directs an (e) *Electuary* compoſed of *Pine-apples*, *Galbanum*, and *Attick Honey*.

(e) *See the preceeding Chapter.*

We have ſeen that he ordered bleeding for thoſe that ſuddenly loſt their Speech, or who had any ſymptoms of an *Apoplexy*, *Palſy*, or *Convulſions*, and other diſtempers of the like nature. After this he orders *vomiting*, and a purge of a great quantity (f) of Aſſes Milk. But this latter Remedy ſeems rather deſign'd for thoſe that were recovered of theſe diſtempers, or had overcome the firſt fit. The *Fomentations* likewiſe muſt have been uſed in the beginning.

(f) *To the quantity of a dozen, and ſometimes of ſixteen* hemine. *See the Chapter of Purgers.*

For *Convulſions* in particular he gave *Pepper*, and *black Hellebore* in *Chicken Broth*. He made them *ſneeze*, *bath*, *foment* and *anoint* continually. (g) In another place he orders *a fire to be made on both ſides the patients bed*, and gave him *Mandiake Root* in a ſmall quantity, and applied Bags very hot to the Tendons behind

(g) De locis in homine.

hind, without ſpecifying what Tendons he means.

In a *Quinzy* he opened the Veins of the *Arm*, and under the *Tongue* and *Breaſts*. He gave *Lambitives* and *Gargles*, which they were to uſe hot, and uſed Fumigations as we have taken notice already. He adviſes *ſhaving* the Head, and to lay a *Plaiſter* to it, as likewiſe the Neck, which was alſo to be fomented and covered with Wool. (*h*) In great peril of ſuffocation he pierced the Wind-pipe, and put a Reed or Pipe into it. When the diſeaſe began to abate, he purged with *Elaterium*, to prevent a relapſe. He began the cure of an *Ileos* by *Vomiting* alſo; tho in this diſtemper they vomit of themſelves too much, as we have obſerved that he did in a *Cholera*, which is likewiſe a diſeaſe whoſe chief ſymptom is vomiting. Afterwards he let blood from the Veins of the Arm and of the Head, and cool'd all the Diaphragm, not the Heart excepted; and warm'd all thoſe below (*k*), by placing the patient in a veſſel of warm water, and afterward anointing him continually with Oyls, or applying Cataplaſms as hot as might be endured. He uſed alſo upon theſe occaſions Suppoſitors eight inches long, made with Honey only, and rubb'd at the end with Bulls Gall. This Suppoſitor having drawn away the neareſt excrements, he gave a Clyſter. But if the Suppoſitory had no effect, he thruſt up the *Anus* the ſnowt of a pair of Bellows, and having blown up the Belly and Inteſtines, he drew the Bellows and gave the Clyſter. He gives a caution that this Clyſter be made of things which do not heat very much, but ſuch as diſſolve the excrements: and after it is taken, he orders the *Anus* to be ſtopt with a Sponge, and the Patient be put into warm water, and keep the Clyſter as long as poſſible.

He begins his *Cronical* diſtempers with the *Exſiccating* diſeaſe deſcrib'd before, and taken notice

lib. 3.

(*i*) *See the Chap. of Vomitives.*

(*k*) *See the Charter of outward Remedies.*

notice of as a kind of a *Hypochondriacal affection*. For the cure of this evil, *Hippocrates* propoſed firſt *walking* and *exerciſe*; and in caſe of weakneſs, to make uſe of ſome *carriage*, and to make ſhort Journeys. He adds, that they ought to take *vomits* and *purges* frequently, to uſe *cold Bathing* in Summer and to *anoint* in Autumn and Winter, with Oyls; to drink *Aſſes Milk* or *Whey*, to abſtain from meats, either *ſweet* or *oyly*, and to uſe *cooling things*, and ſuch as *keep the Belly looſe*, and to take *Clyſters*. He mentions (*k*) the caſe of a young man, ſomething like the diſtemper we are ſpeaking of, thas was cured by repeated Bleeding.

(*k*) Epidem. 5. ſub princ.

See the Chapter of bleeding.

His Pthyſical patients he firſt purg'd with pretty violent purges, ſuch as the Berries of *Thymelæa* or *Spurge*. After which he gave them Aſſes Milk or Cows Milk, mixt with a third part of Water and Honey, and afterwards all ſorts of Milk, whether Cows, Aſſes, Goats, or Mares, either pure, or mingled as before, to which he added a little Salt, when he had a mind to make it purgative. (*l*) He burnt them likewiſe in the Back, and the Breaſt in ſeveral places, and kept the Ulcers open for ſome time. At laſt he had recourſe to *purging the head*, (*m*) the manner of which has been given before. He dieted them in this diſtemper ſometimes with *Goats* fleſh, and ſometimes with *Swines*, which was the advice of *Eſculapius*, in the ſame caſe as we have ſeen before. He ordered likewiſe to thoſe that could not eaſily expectorate the matter with which their Lungs were ſtuft, to eat very *fat ſalt* Meats, in order to diſcharge the purulent matter, and cleanſe the Lungs. He allowd them the uſe of Wine in ſmall quantities, ſo it were not black and rough, but ſuch as that which was an ingredient of the (*n*) *Cyceon* before mentioned, which was a potion he ordered in this caſe. He adviſed, in ſhort, moderate *exerciſing*, and particularly *walking*.

(*l*) *See the Chapter of Chirurgery of Hippocrates.*

(*m*) *See the Chapter of Purgatives.*

(*n*) *See the Chapter of Diet.*

In an *Empyema*, which is a Diſeaſe akin to the Pthyſis, cauſed by a Collection of purulent matter between the Lungs and the Pleura, which often comes upon Pleuriſies, He propoſes (o) *purging of the Breaſt*, of which before. He has yet another cure by means of Surgery, of which hereafter. He cured pains in the *Head* by firſt *waſhing* or *fomenting* it a long time with warm water, and afterwards cauſing *ſneezing*, by that means drawing away the Pituita, which he called *purging the Head*. He forbad Wine, and recommended moiſtning. If theſe were inſufficient, he open'd the *veins of the Noſe* and *of the Fore-head*, and if ſtill the diſtemper continued obſtinate, he made (p) *inciſions* upon the head, or (q) *cauterized* the veins in ſeveral parts of it, as we ſhall ſee hereafter. He cured the *Iytumeſcence*, or the *over-growth of the Spleen*, which comes upon Fevers, by giving *Hydragogues*, and a Diet proper to *diminiſh* or *purge flegm*. If this were not ſufficient, he order'd burning in ſeveral places about the Navel, to draw out the water that way. In another diſtemper of the Spleen he adviſes to cleave Wood, and to uſe abundance of Exerciſe. Amongſt the diet he orders in this caſe Dogs fleſh.

For the *Dropſie* he preſcrib'd firſt a dyet which tended wholly to dry the body, and to *diſcharge* the *ſuperfluous humours*. (s) To this end, he orders them to walk, and uſe as much exerciſe as poſſible, to do laborious work, *ſweat* much, and *ſleep* upon it. As for their dyet, he adviſed them to eat things dry and ſharp, which is the way to make much water; and to be ſtrong, that they ſhould eat Toſte ſteept in Black Wine, and Oyl and Swines fleſh boyl'd in Vinegar, drinking otherwiſe but very little, and then of thin ſmall White wine at firſt; but when the diſtemper grew upon them, ſtrong black Wine. If it happens, ſays he, that the Patient has a difficulty of breathing,

(o) *See the Chapter of* Cnidian *Phyſicians, lib.* 2. *and in the ſame Book the Chapter of Purging.*

(p) *See the Chapter of Chirurgery below.*

(q) De locis in homine.

(r) Σίτια τὰ φλεγματωδέστατα. *See the Oonomy of* Foeſius *upon the word* φλεγματώδες. *What that Author ſays there is better than his tranſlation of this paſſage.*

(t) De ratione victus in acutis, & Epidem. lib. 5. v. 69.

ing, in caſe it be Summer time, or he in the flower of his Age and luſty, he ought to be blooded in the Arm. In the place where *Hippocrates* gives theſe directions, he ſeems to confound the cure of the Dropſie call'd *Hypoſarcidios*, with that ſpecies *that is occaſion'd by, or accompany'd with Wind*, which are the two kinds of this diſtemper mention'd in this place.

There are, ſays he, *two ſorts of Dropſies, one call'd* Hypoſarcidios, *which is not to be avoided when it is coming, the other which is with wind, which is not to be cured but by great luck, which requires abundance of exerciſe, hard labour, and fomentations, and that they live very temperately and ſparingly, that they eat things dry and ſharp*, &c. as before. I ſuppoſe the cure of the firſt ſort of the Dropſie to commence at theſe laſt words, that what he ſaid before in ſhort of *exerciſe, fomentations* and *temperance*, reſpects the latter, at leaſt, if the ſame method is deſigned for both.

(t) See the liſt of Diſeaſes known to Hippocrates above.

Beſides theſe Remedies, *Hippocrates* propoſes, in other places *Purgers* that carry off *Water* and *Flegm*, and not *Bile*. And again, (u) he elſewhere diſtinguiſhes a Dropſie proceeding from the *Liver*, from that which ariſes from the *Spleen*. He orders in the former of theſe diſtempers, a Medicine compoſed with *Marjerom* boiled in Wine, and *Laſerpitium* to the quantity of a Tare. This potion was ſucceeded by *Goats Milk*, of which four *Heminæ* were to be taken with a third of Water and Honey. He ordered abſtinence from ſolid nouriſhment for the firſt ten days, in which time he diſcovered whether the Diſeaſes were mortal or not, and during that time a Ptiſan boil'd with Honey, and ſtrained, and to drink a ſort of White Wine which he ſpecifies, and was not very ſtrong. The ten days over, he allowed them to eat a Cock roaſted, which they were to eat hot, and (w) *Puppies*, and a certain ſort of Fiſh which he named

(u) De intern. affect. *This Book is aſcribed to* Cnidian *Phyſicians.*

(w) See there upon the Chapter of Diet.

named, with the aforesaid Wine, but when the Water began to come to the *Belly*, he came to the Remedies before-mentioned, to the black rough Wine, to exercise, *&c.* For the Dropsie which came from the Spleen, he gave at first Hellebore in order to vomit, and afterwards he purged with (x) *Cneorum*, Juice of *Hippophae*, or *Cnidian Grains*, after which came Asses Milk to the quantity of eight *Hemina*, sweetned with a little Honey. If these Remedies failed, he had recourse to Surgery, as we shall see anon.

(y) De morb. lib. 2.

(y) For the Cure of a *Quartan Ague*, *Hippocrates* began with purging downward, which was succeeded with purging the head, after which he purged once again as before. And if the Ague continued, he let slip the time of two Fits, and then bathed them in warm water, and at coming out of the Bath gave him of the seeds of (z) *Henbane* and *Mandrake*, the quantity of a grain of Millet each, *Laserpitium* and *Trefoil*, each the quantity of three Beans, all infus'd in pure Wine. If the parts were otherwise lusty and healthful, and if a Fever came upon being over tired with a Journey, and afterwards turned to a Quartan Ague, he began with Fomentations, and afterwards gave a mixture of Garlick and Honey and Lentile Broth, in which was Honey and Vinegar. When the sick man had taken this Mess, he made him vomit; and after having *bathed in a hot Bath*, as soon as he was cool, he drank *Ciceon* with water, and in the evening was permitted to eat light victuals as much as he could. In the following Fit he bathed hot; and after being cover'd with abundance of Cloaths forc'd *sweat*, and drank a potion made with the Roots of *white Hellebore* of the length of three fingers, a Dragm of *Trefoil*, Juice of *Laserpitium* the weight of two Beans, with pure Wine; and if he had an inclination to vomit he vomited, if not, a vomit was given

(z) *I suppose there may be some mistake in the Dose of these Medicaments.*

given after purging the Head. At other times he ſhould uſe a light ſharp Diet, and if the Fit took him faſting, the vomiting Medicine was omitted.

In a *Diarrhœa* and *Dyſentery*, with gripes and ſwelling of the Feet, *Hippocrates* obſerves, that *Meal boil'd in Milk*, that is, *Milk-Porridge*, was more ſerviceable than *Goats Whey*, which he made uſe of before. He adds, that another perſon ſick of the ſame diſtemper, did well upon eating *boiled Aſſes Milk*. He had before obſerv'd, that Whey and Milk, in which *red hot Flints* had been quenched, had relieved a perſon in the ſame caſe, by which we may ſee that *Hippocrates* made uſe of any thing but *Milk* to theſe diſtempers. In another place he propoſes for the ſame diſtemper *Beans* boil'd with *Rubia Tinctorum*, in fat Broth. There is yet another very peculiar Remedy for a Dyſentery, in the Chapter of the Writings of *Hippocrates*.

(yy) Γάλα πεπυρωμένον. *We may ſee in this inſtance, which is in the beginning of the above mentioned Book, ſeveral other ways of uſing milk.*

CHAP XXIV.

Of Womens Diſtempers.

THe body of Women being made otherwiſe than that of Men, as likewiſe its peculiar diſtempers; theſe depend chiefly upon the *Matrix*, and are very numerous, as we may ſee by the liſt before given. *Hippocrates* has attributed a great number of theſe to the diſplacing of the part aforeſaid, which he ſuppoſes might not only be relax'd, and hang out, but that it might likewiſe be retracted as far as the Liver or Heart, and even to the Head, or turn its Orifice to the right or left, or backwards or forwards. Of all theſe motions, that according to *Hippocrates*, which was accompanied with the moſt diſmal ſymptoms, was the retraction of it, whereby it aſcended and preſs'd the Liver, the Head, and the upper parts; this producing in Women a ſudden change of Colour, grating of the Teeth, and other ſymptoms like Epileptick, a difficulty of breathing even to abſolute ſuffocation, a privation of ſenſe, and an univerſal cold, like death.

To

To remedy this, *Hippocrates* order'd the upper part of Belly to be ſwathed, preſſing the Matrix gently downwards, and forcing open their Mouths, poured down the richeſt Wine, and after they were come to themſelves, gave them a purge, and after that Aſſes Milk. If the diſeaſe was obſtinate, after having reduced the Matrix to its place, he gave them a decoction, in which was Caſtor, Conyza, Rue, Cummin of *Ethiopia*, Rhadiſh-Seeds, Sulphur and Myrrh. He burnt under their Noſes likewiſe ſtinking things, ſuch as Wooll, Pitch, Caſtor, Brimſtone, Leather, Horns, and Feathers, and the ſnuff of a Lamp juſt extinguiſh'd, with intention to fetch them to themſelves, to make them ſweat, and to reſtore the Matrix. In the mean time he anointed below with ſweet Oyls, and Liquid Perfumes, ſuch as that which he call'd(*a*) *Netopum*. He likewiſe uſed divers other Remedies both internal and external, amongſt which we muſt not forget the *Peſſaries*. Theſe were a ſort of *Suppoſitors* to thruſt up the Neck of the Matrix; they were made of Wool or Lint, mixt with divers other things, Oyl, Wax, Powder, *&c.* it was made round and like a finger. In the diſeaſe before mentioned, *Hippocrates* made Peſſaries made with *Caſtor*, *Myrrh*, *Peucedanum*, *Pitch*, *Melanthium*, and ſometimes even (*c*) the *Bupreſtis*, and *Cantharides*, mixing all theſe with Oyntments and Wool.

(*a*) *See the Chapter of exterior Remedies.*

(*b*) Πεσσοὶ; πεσσάρια.

(*c*) *A ſort of a Fly reſembling Cantharides. There was likewiſe an Herb of this name.*

It is obſervable, that the uſe of Peſſaries was very common among the Ancients, and that it was almoſt the univerſal Medicine in Womens caſes. They us'd it almoſt for all intentions, to *relax*, to *leniſie*, to *draw*, to *irritate*, to *cleanſe*, and *dry* the Matrix, *&c.* uſing ſometimes Oyls and Fat, ſometimes the juice of Herbs, ſometimes things very irritative, as *Nitre*, *Scammony*, *Tithimale*, *Garlick*, *Cummin*, *Cantharides*, and the like, and ſometimes reſtringents, as the *Rind* and *Flower*

of *Pomgranates*, *Sumach*, and ſometime *Aromaticks*, and Plants of ſweet Smell.

Nor was it in the ſuffocation of the Matrix only that theſe Peſſaries were in uſe, but in all other diſtempers of that part. They were imploy'd to provoke or check the Menſes, againſt Relaxations, ſuperfluity of Humours, Ulcerations, and Inflamations, the Dropſie, *Fluor Albus* and Sterility; they procur'd Abortions and brought away dead Children, and the Secundines, and promoted the purgations of Women after Labour, *&c.*

Hippocrates uſed yet other Medicines in the cure of the aforeſaid diſtempers. We ſhall examine his method of treating two oppoſite diſtempers, the *ſuppreſſion of the Menſes*, and the too *great quantity or too frequent returns* of them. The firſt of theſe he cur'd (*d*) by *purgers* and *vomits*. And after the uſe of ſharp Peſſaries, Perfumes, Fomentations, and hot Baths twice a day, he gave inwardly ſeveral Medicines which experience had taught him to be very powerfully moving that way. He us'd ſometimes upon this occaſion *Crethmus* or *Sampier* boil'd in Wine, made of the Tree call'd *Tada*, the Herb *Mercury* and *Chiches*. But if theſe Remedies were too weak, he prepar'd a drink, in which were five *Cantharides* without heads, wings, or feet; *Water-caltrops*, *Anthemus*, *Smallage-ſeeds*, and fifteen *dry'd eggs* infus'd in ſweet Wine. To the ſame intention he gave likewiſe the leaves and flowers of *Ranunculus*, infus'd in the ſame Wine, *Dittany* of *Crete*, *Hogs Fenel*, *Panax*, *Peonis Roots*, *Seeds* of *white Violets*, the *Juice* of *Colworts* of *Laſerpitium* to the quantity of a Vetch, and *Creſs-ſeeds*, theſe two latter infus'd in Wine or Bitch's Milk. *Hippocrates* uſed likewiſe divers other Simples not mention'd here.

(*d*) De morb. mulier lib. 1. & de natura muliebri.

In an immoderate Flux, he charges to abſtain from (*e*) Bathing, and any thing that may

(*e*) Lib. de locis in homine.

may heat, from all Diuretick Medicines or Laxative, and to make the Bed higheſt at the feet, and to uſe reſtringent Peſſaries. (*f*) He order'd the Belly and lower parts to be fomented with a Sponge, or Cloths dipt in cold Water, or to drink a compoſition of *Parſly-ſeeds* dried at the fire, and ſifted, and the ſeed of *Hedge Muſtard* prepar'd the ſame way; *Peplium* or *Poppy-ſeeds*, ſifted with courſe Flower; *Nettle-ſeeds*, *Moſs of the Wild*, *Olive*, *Gauls*, *Rue*, *Marjorum*, *Pennyroyal*, *Barly-meal*, *Wheat-flower*, *Goats Milk*, *Cheeſe*, all made into a kind of (*g*) *Ciceon*. Beſides theſe Remedies which *Hippocrates* uſed in the beginning of the diſtemper, he apply'd likewiſe under the Breaſts a large (*h*) *Cupping Veſſel*; but when the Flux of blood began to diminiſh and ſtop intirely, he us'd the following Remedies. He gave *purges* and *vomits*, and us'd lenifying and reſtringent Fomentations below, which was ſucceeded by a Cataplaſm made of the Meal of Spelt, with the Bran of Wild Figs and Olive Leaves. After this he came to *Cows Milk*, either raw or boiled, according to the condition of the Patient. Further he recommends the ſeeds of Eriſimum, parch'd and drank with Wine, Perfume conſiſting of Vinegar, Sulphur, Spelt, Myrrh, (*i*) and *the fruit of the Serpent*. Theſe latter Remedies relate to a particular ſort of bleeding, which he ſays come from the places below the (*k*) *Articulations*. In another place he reckons *hemlock* among thoſe inward Medicines: *Take* ſays he, *as much hemlock as you can with three fingers, and drink it with water*. We ſhall make ſome reflections upon theſe Medicines, in the Chapter of *Heraclides* of *Tarentum*.

Thoſe fluxes of blood, which were accompanied with an ill ſmell, ſharpneſs, pain, and other ſymptoms, were cured much after the ſame manner. He gave white *Hellebore*, and afterwards ſome other purge, and then uſed

(*f*) De morb. mul. lib. 2.

(*g*) *See the Chap. of Diet*

(*h*) *Aphoriſm.* 50. *Sect.* 5.

(*i*) Καρπὸς τῆς ὄρυος. *This laſt in my opinion was the name of ſome Plant.*

(*k*) ὑπὸ τῶν ἄρθρων. *This word ſignifies ſeveral things in* Hippocrates, *and 'tis not always eaſie to gueſs what he means by it. See the word Joints in the* Liſt of Diſeaſes.

the same astringents and lenifiers as before. We must not here forget, besides the Fomentations, he recommends the use of *Clysters* or *Injections* for the Matrix, in case of Ulcers and some other disorders of that part; these consisting of the same ingredients with the Cataplasms, Fomentations, and Pessaries. He used also in this cure Asses Milk, advising also by way of Diet, Herbs that were not biting, clammy Fish boyl'd with Onions and Corriander-seeds, in sweet oyly pickle, Swines Flesh, Lamb or Mutton, rather boyl'd than roasted, to drink small White Wine with a little Honey, not to use too much nor too hot bathing. The Matrix at length being sufficiently moistned, and the Acrimony of the humours taken off, he forbad bleeding absolutely, and clos'd all with a course of restringent Medicines, such as before-mentioned.

CHAP. XXV.

Of the Chyrurgery of Hippocrates.

(a) See more of this in the general Maxims of the Practice of Hippocrates.

(a) *WHere Medicines failed, he had recourse to the Knife*, and *where the Knife was unserviceable, he sought Remedies from Fire.* *Hippocrates* had from Chyrurgery these two last Remedies, or the manner of using them, and several other ways of relieving men against their distempers. He practised *Pharmacy* by *Chyrurgery*. The same person in those days exercised all parts of Physick in general; and he that advised a *Medicine*, or an Operation, prepar'd and perform'd them himself, or at least caus'd them to be prepar'd or perform'd by his Servants, that work'd immediately

ately under his eye and direction. This *Galen* takes notice of, and it is apparent from the bare reading the works of *Hippocrates*. In the Oath which he exacts of his Scholars, he obliges them *not to Cut for the Stone, but to leave that operation to those who made a particular profession of it*; which ſuppoſes that the exerciſe of all other branches of Surgery was allow'd of. One of his Books likewiſe treating only of things relating to Surgery, is call'd the (b) *Phyſicians repoſitory*, and not the Surgeons, which ought to have been the Title, if Surgery in thoſe days had been a diſtinct Art from that of Phyſick. But inſtead of that, (c) *Surgery* had not ſo much as a particular name, or at leaſt was not known by that name, nor is it to be found any where in the Works of *Hippocrates*, nor did begin to be in uſe, till the time of the diviſion of Phyſick, of which we ſhall ſpeak hereafter.

(b) Ἰατρεῖον. *See below, towards the end of the firſt Book of the ſecond part.*

(c) *We often find in* Hippocrates *the following words*, χειρισμὸς, χείρεξις, χείρισμα, *which ſomewhat reſemble that of* χειρουργία, *but don't exactly ſignify the ſame thing; the firſt of which words are uſed by our Author to ſignify the action or manner of* operating, *whereas the latter, altho as we have obſerv'd before in the Chapter of* Chiron, *it ſignifies in ſtrictneſs* operation *of the* hand, *yet has been given to the art itſelf, which* teaches the manner *of operating, and not to the* action *or* operation *itſelf.*

But names altering not the nature of things, however the *Art which teaches to cure diſtempers by Manual Operations*, was call'd, *Hippocrates* unqueſtionably was Maſter of it, and it made up a great part of his practice in general.

We have ſeen before that he *burnt* or *cauterized* the Breaſt and Back of *Pthiſical* men, and thoſe whoſe *Spleen* was *over-grown*. The Inſtruments he made uſe of for this end, were ſometimes (d) *red hot Irons*, ſometimes *Spindles of Box*, ſteept in boyl'd Oyl, ſometimes a ſort of *Muſhrooms*, which be burnt upon the part, and ſometimes what he call'd *Linum Crudum*.

(d) Καυτήριον, i. e. *an Inſtrument proper to burn.*

He

He made great use of all those ways of burning in all fixed pains settled in a particular part. As for instance, in the *Gout* or *Sciatica* he burnt the Toes, Fingers, and Hips, with *Linum Crudum*. A famous (*e*) *English* Physician not long since dead, compar'd this way of cauterizing to that of the *Indians*, with a sort of Moss call'd *Moxa*; but he was mistaken in it. He was led into this errour by the ordinary interpreters of *Hippocrates*, who by the word ὠμόλινον *Linum Crudum* understand *Flax*, whereas the *Greek* word signifies, *Cloth made of Flax, which has never been whitened.* The learned (*f*) *Mercurialis*, who was was no stranger to this latter signification, did nevertheless believe that in this place by burning with *Linum Crudum*, *Hippocrates* meant with *Stupes* or *fine Flax*; but 'tis more probable that the Ancient way of cauterizing with *Linum Crudum*, or rather with new flaxen Cloth was the same with that in practice at present in *Ægypt*. (*g*) *The Egyptians*, says Prosper Alpinus, *Rolled a little Cotton in a piece of Linnen in the form of a Pyramid, and setting fire to the Cone of the Pyramid, apply'd the bases upon the place to be cauterized.* In this operation it is not the fire only which burns the Caustic Oyl, which distils along the Linnen, contributes very much to it.

(*e*) Doctor *Sydenham.*

(*f*) *See the sixth Book of the* Varia Lectiones *of* Mercurialis, *Ch.* 2 Athenæus lib. 9. Eustathius *in* Odyss. lib. 5. Hesychius, Phavorinus, *and other Lexicographers.*

(*g*) De Medicin. Ægypt. lib. 3. cap. 12.

Cauterizing was so familiar an operation to *Hippocrates*, that there is scarce any Chronical distemper wherein he does not propose it. In the approach of a Dropsie he cauterized the Belly in eight places about the Liver. In pains also of the Head he apply'd eight Cauteries upon that, two about the Ears, two behind the Head, two in the Neck, and two near the corners of the Eyes. When Cauteries were ineffectual, he made an incision all round the Forehead in form of a Crown, keeping the Lips of the wound open and supported by putting Lint between them, to give a vent to the blood and humours.

The

The ſame inciſions he practiſed in *Rheums which fall upon the Eyes*, and uſed them as well in the back as the head.

Thoſe that conſider the violence and obſtinacy of theſe ſorts of diſtempers, eſpecially they that are ſubject to them ought not to wonder if he has gone about to cure them by means as rigorous and ſevere; nor is it to be wondered at, that abundance of theſe diſtempers are reckoned now almoſt incurable, the averſion or horror for Remedies of that nature, being ſo much greater than it formerly was, when they were not acquainted with theſe gentle methods of Phyſicks in uſe now a-days.

They made ſo little ſcruple of cauterizing or burning any part, that it was done even where there was no diſtemper. The *Scythian Nomades* cauſed themſelves to be burnt in the Shoulders, the Arms, the Breaſt, the Thighs, and the Loins, to render their Bodies and Joints more luſty and ſtrong, and to conſume the ſuperfluous moiſture of the Fleſh, which made them leſs able, as they ſuppoſed, to draw their Bows, and to dart their Javelins. They burnt alſo the Arteries of the Temples, and behind the Ears, to prevent a (*b*) defluxion upon their Hips, uſual amongſt them from too much Riding. To theſe *Scythians* we may add the *Sarmatians*, whoſe Women, according to (*i*) *Hippocrates*, ride on Horſeback, uſe the Bow and Javeling, while they are Maids go to War, and are not permitted to marry, till they have ſlain three Enemies, and ſacrificed to their Divinity, according to the cuſtom of their Country; after they are marry'd, they are exempted from War, except upon urgent occaſions. Their right Breaſt is *burnt* in their infancy, with a *red hot Iron*, to hinder it from growing, and to transfer the ſtrength entire to the Shoulder and Arm of the ſame ſide. For this reaſon they were call'd *Amazons*, that

(*b*) *See above in the Diſeaſes of the third Claſs.*

(*i*) Lib. de Aere aquis, & locis.

that is to ſay, without *breaſts*. Their Hiſtory, whether true or falſe, is to be found more at large in *Juſtin*, *Strabo*, and others.

Hippocrates uſed alſo in a pain of the head, ariſing according to him from a Water in the Brain, or between the Skull and the Brain, a Remedy yet more formidable than the former. He open'd the Skull ſometimes with an inſtrument that carried away a piece of the Bone, which was call'd (*k*) *Trepanning*, from the *Greek* name of the Inſtrument. This operation was chiefly invented for fractures of the Skull, to draw out by the hole ſmall pointed ragged pieces of Bones, which in theſe caſes pricked the membranes of the Brain, or to evacuate extravaſated blood, or purulent matter, which cauſed ſeveral little ſymptoms, or to raiſe the Skull when it was depreſſed.

(*k*) Τρυπάνη or Τρύπανον, *An inſtrument for boring.*

If *Hippocrates* uſed theſe ſort of Remedies for pains of the Head, or defluxions upon the Eyes, 'tis no wonder that he made uſe of Surgery in Diſeaſes of more danger. He boldly open'd the *Breaſts* of thoſe that were troubled with an (*l*) *Empyema*, when the gentleſt Remedies proved inſufficient. Fifteen days after he ſuppos'd the Pus to be form'd or extravaſated in the Breaſt of thoſe that had a Pleuriſie or Peripneumony, he put them into a warm Bath, and ſetting them upon a Stool, ſhook their Shoulders, and laying his Ear to their Breaſt, liſtned if he heard any noiſe, and on each ſide. This noiſe according to him was of leaſt danger when on the Left ſide, and the inciſion made there with more ſafety. If the thickneſs of the Fleſh, and the quantity of the Pus, hinderd him from hearing the noiſe, he choſe that ſide on which the inflamation and pain had been greateſt: he made his inciſion rather behind than before, and as low as he could: and having firſt open'd the skin between two Ribs

(*l*) *See above in the Cure of Chronical Diſeaſes.*

Ribs with a large Razor, and afterwards taking one more narrow and pointed, he wrapt a Rag or ſomething about it, ſo that nothing appear'd but the point, ſo that it appear'd only about the length of the Thumb-nail, and thruſt it into that depth. The Pus being by this means drawn away in ſufficient quantity, he ſtopt the Wound with a Tent of Linnen faſtned to a ſtring, and for ten days together drew every day ſome Pus. The Pus being almoſt all drawn out, he ſyringed the Wound with Wine and Oyl, and let it out about a dozen hours after. When the Pus began to be clear like Water, and a little thick, he put into the VVound a Tin Pipe, and as the humour ſpent itſelf, he leſſen'd the Pipe, and ſuffer'd the Wound by degrees to heal up.

The ſame operation he us'd (*m*) in a *Dropſie* in the Belly, making the inciſion *near the Navel* or behind *near the Hips*, and drawing off the Water contain'd; but he takes expreſs notice that *but very few are cured this way*. In another place he gives this caution, that *this* operation *ought to be us'd betimes*, before the diſtemper got too much ground, and that care ought to be taken not to draw away all the Water at once, becauſe thoſe that loſe all the Pus or Water at a time, infallibly dye.

(*m*) Lib. de affectionibus.

(*n*) In a *Dropſie of the Breaſt*, after having prepar'd the Patient as in an Empyema, he lay d bare the third Rib, counting from the laſt; and having bor'd it with a ſort of *Tropanum*, he drew off a ſmall quantity of VVater, and ſtopt the Wound with a Tent of *Linum Crudum*, and having laid a ſoft Sponge upon it, he ſwathed the part, for fear the Tent ſhould tumble out. For twelve days together he continu'd to draw, after that he drew as long as it would run, endeavouring likewiſe to dry the Breaſts by Medicines, and a particular method of Diet.

(*n*) Lib. de intern. affect.

In

In inflamations of the Thighs, Legs, and *Scrotum*, he orders boldly to (o) *ſcarrifie* the parts, or to prick them in ſeveral places (p) with a ſharp Lancet. *Hippocrates* upon ſeveral occaſions uſed the boldeſt and moſt difficult operations of Surgery. He *open'd the Back* to diſcharge an *abſceſs of the Kidneys*; he *drew dead Children out of the Womb*, with hooks, or a hook to which he gave the name of a *Claw*, beeauſe it was like the Pounce of a Bird of Prey. He drew 'em out piecemeals when he could do no otherwiſe. But he gave particular proof of his addreſs, in the cure of a diſtemper which he call'd *Trichoſis*, which is, when the hair of the (q) Eye-lids turn inwards, which cauſe prickings, with intollerable pain. He took a Needle and Thread which he paſt through the upper and moſt diſtended part of the Eye-lids downwards; he paſt another below the place where the firſt was, afterwards ſowing and tying theſe two Threads together till the Hairs fell out. They cut for the *Stone* likewiſe in this time, but *Hippocrates* ſeems not to meddle with it himſelf, that practice being already become a ſeparate buſineſs, as it appears by the Oath he gives his Diſciples, *that they ſhould not cut for the Stone, but leave it to thoſe whoſe particular profeſſion it was.*

(o) Καταχῆν

(p) Ὀξυτάτῳ μαχαιριδίῳ

(q) De victu ratione in acutis. *This place ſeems to me ſomewhat hard to be underſtood. I have endeavoured to tranſlate it word for word. We ſhall ſee below the different ways of performing this operation.*

Hippocrates practiſed all other parts of Surgery. He *reduc'd broken* or *diſlocated Bones* very well; (r) and the inſtruction contain'd in his Books upon that ſubject, are followed to this day, as well as what regards the knowledge and diſtinctions of the different ſorts of *fractures* and *diſlocations*, as in what relates to the proper Remedies for them. We ſhall not here particularize his rules upon this ſubject, whether concerning the *extenſion* which ought to be made before the *reduction* of the Bone to its place, or concerning the Inſtruments neceſſary to that purpoſe, or concerning

(r) *The Book intituled*, The Phyſicians Shop, *that of* Articulations, *and that of* Fractures.

cerning the manner of *bandage* and *ſituation* of the parts after Reduction.

Nor ſhall we lay down all that he relates concerning the cure of *Wounds* and *Ulcers*, how to ſtop *the blood* by *Aſtringents*, *Ligature*, or *Canterizing* of the largeſt Veſſels, to *unite the Lips* of a Wound by *Sature*, or otherwiſe, and to *conſolidate* it; how to *deterge* or cleanſe an *Ulcer*, to *dry* it, or to cauſe *the Fleſh to grow*, and at laſt to *Cicatrize* it.

We ſhall refer this to the Chapter of *Celſus*, who has given us a compleat ſyſtem of Surgery, taken in great meaſure out of *Hippocrates*, of which we ſhall give an extract. We ſhall only take notice, that the *Powders*, *Oyls*, and *Ointments* which *Hippocrates* uſed in Surgery, were not drawn from *Herbs* only, as we ſuppos'd them to have been in the time of *Chiron*, *Eſculapius* or his *Sons*. We find already in the time of *Hippocrates*, ſeveral ſorts of Minerals in uſe, as *Nitre*, *Allom*, *Verdigrieſe*, *Flower of Braſs*, *burnt Copper*, *Lead*, *Spodium*, *Chalcitis*, and others of the like nature.

Beſides the great variety of uſeful Maxims which *Hippocrates* delivers in Surgery, we find in his works ſome particular caſes very inſtructive to a Surgeon, to caution him not to ſlight the minuteſt Wounds. To this end he relates (*s*) ſeveral inſtances of perſons that died of very ſlight Wounds in the Forehead, the Bone of which was a little laid bare; in ſome others a ſimple Wound of the Finger or Foot has cauſed Convulſions, and been mortal to ſome; a bruiſe of the Finger, and to others a blow of the Hand upon the fore part of the Head given in play, has proved fatal.

(*s*) Epidem. lib. 7.

(*t*) Others after violent pain in the great Toe, and a few black ſpots coming ſuddenly upon a Tumour of the Heel, have died in two days.

(*t*) Ibid lib 1.

CHAP. XXVI.

Opinions and Maxims of Hippocrates, *concerning Phyſick, and Phyſicians in general.*

(a) De priſca medicina.

(a) ALL Phyſick has been long ſince eſtabliſh'd, and the method and way of diſcovering, as they have already done, ſeveral excellent things which aſſiſt to diſcover ſeveral others, if the Inquirer be fitted for it; and being acquainted with the former diſcoveries, follows the old tract: he that rejects all that has been done before, and takes another road in his Enquiries, boaſts of finding out of new things, but deceives himſelf and others with him.

(b) Lex.

(b) Phyſick is the nobleſt of all Arts, but the ignorance of thoſe that practice it, and thoſe that judge raſhly of it, make it the leaſt reſpected. What is further miſchievous to Phyſicians, is, that 'tis the only Art, that there is no other puniſhment allotted for thoſe that abuſe it by evil practice, than ſhame or diſhonor, of which ſuch ſort of men are inſenſible. They are a ſort of Players that repreſent the perſons that they are not; for there are abundance of Phyſicians by profeſſion, but few in reality, whoſe works juſtify their pretences.

(c) De priſca Medicina.

(d) Aphoriſm. 1. lib. 1.

(c) Phyſick, like other Arts, has its good and bad Workmen. (d) The Art is of great extent, life ſhort, opportunity ſlippery, experience falacious, and judgment difficult. It is not enough that the Phyſician does his duty, the Patient and thoſe about him muſt do theirs, and things about him muſt be in convenient order.

(e) To

(e) To arrive at any conſiderable degree of knowledge in Phyſick, the following conditions are neceſſarily requir'd. Firſt a natural aptneſs, means of inſtruction, ſtudy and application from the Youth, a docil and ſagacious wit, diligence, and long obſervation. (e) Lex.

(f) A Phyſician ought not to be aſhamed to inform himſelf, tho by the meaneſt people, of Remedies confirm'd by experience. By this means, in my opinion, the Art of Phyſick grew up by degrees, that is by amaſſing and collecting obſervations of the ſeveral particular caſes one by one, which being all put together, make one entire body. (f) Præcepti-ones.

(g) Some make it their buſineſs to decry others, without gaining any other advantages themſelves, and ſhewing a vain Oſtentation of their Learning. In my opinion there is more wit in inventing and finding out things uſeful, *which is Phyſick*, and in perfecting what is not yet ſo, than to lay our ſelves out in diſingenuous diſcourſes, to deſtroy amongſt the ignorant and unexperienced, thoſe things that have been deliver'd by men of ability, and eſtabliſhed by experience. (g) De arte.

(h) Thoſe that attack Phyſick upon pretence, that many dye under the hands of the Phyſicians, have generally as much reaſon to blame the Conduct of the Patient as of the Phyſician. As if the latter could not but order amiſs, and the former could never be irregular, which is but too frequent. But why ſhould not they rather impute the death of the Patient to the incurableneſs of his diſtemper, than the unskilfulneſs of the Phyſician that had the care of him. (h) Ibidem.

(i) Not that Phyſicians never are in fault; thoſe that are leaſt ſo, ought to be leaſt eſteemed ſo, but it is hard to find one ſo judicious as is requiſit. (i) De priſca medicina.

(*l*) Epidem. lib. 6.

(*k*) The ableſt Phyſicians ſometimes are deceived by caſes like one another.

(*l*) Lib de flatibus.

(*l*) Obſcure and doubtful diſtempers are judg'd more by conjecture than Art, tho in this caſe thoſe that have experience are preferrable to thoſe that have not.

(*m*) De victus ratione in acutis.

(*m*) One Phyſician often approves what another does not. This expoſes their Art to the calumny of the people, who therefore imagining it to be altogether vain, compare it to that of the *Augurs*, of whom one ſays of the ſame Bird, that if it appears on the Left ſide it is a good omen, if on the Right a bad one, and others the quite contrary.

(*n*) Præceptiones.

(*n*) We ought never to warrant the ſucceſs of a Medicine, for the minuteſt circumſtances cauſe the diſtemper to vary, and make 'em ſometimes more tedious and dangerous than we expected.

(*o*) Lib de arte

(*o*) The end of Phyſick is abſolutely to cure Diſeaſes, or at leaſt to abate their violence; but thoſe that are deſperate, ought never to be undertaken, that is, where the diſtemper is of it ſelf incurable, or become ſo by the total deſtruction of the Organs; for Phyſick reaches not ſo far.

(*p*) Lib. de decenti habitu.

(*p*) A Phyſician ought to viſit his Patients frequently, and to be very attentive to every thing.

(*q*) Lib de medico.

(*q*) 'Tis requiſit for the credit of a Phyſician, that he ſhould have a healthy look, and a good complexion; for men are apt to ſuſpect, that he that has not his own health, can ſcarce be inſtrumental to procure it to another in the ſame caſe.

(*r*) Ibid & de decent habitu.

(*r*) A Phyſician ought to be decent in his habit, grave in his manners, moderate in all his actions, chaſt and modeſt in the converſation he is oblig'd to have with Women; no loiterer, ready to anſwer every body with candour; ſober, patient, ready to do his duty without diſturbing himſelf.

(*s*) 'Tis

(s) 'Tis no dishonour to a Physician, when he is in doubt about the method of treating his Patient in any case, to call in other Physicians, and to consult with them, what is to be done to the benefit of the Patient.

(s) Hippocrates.

(t) In point of Fees, a Physician ought to be honest, and good natur'd, and to have a regard to the ability of the Patient. On some occasions he ought neither to ask nor expect a Fee, especially if the Patient be a poor man, or a stranger, whom he is obliged to relieve.

(t) Ibidem.

There are other occasions wherein the Physician may agree with his Patient before hand for his reward, that the Patient may with more confidence commit himself to his care, and be assur'd that he will not desert him.

(v) Those that thought Physick an invention, that deserv'd to be attributed to the Gods, have not only followed the common opinion, but in my mind right reason also.

(v) De prisca medicina.

This is what *Hippocrates* says of Physick in general. From whence we may draw two inferences of importance to our History. First, That there were a great number of Physicians in his time, although but few good ones. Secondly, That the use of *Consultations* was also then establish'd. And lastly, That Physick was even then expos'd to detraction and calumny, as well as since.

CHAP. XXVII.

Of the Writings of Hippocrates.

CONcerning the Writings of this Ancient Physician, there are three things chiefly to be obſerv'd. Firſt, The eſteem they have always met with. Secondly, The diſtinction between thoſe Writings which are legitimate, and thoſe that are ſuppoſititious. Thirdly, His Language and Stile. In the firſt place the Writings of *Hippocrates* have been always had in particular veneration. *Galen* ſays, *that what* Hippocrates *has deliver'd has always been eſteemed as the word of a God, and aſſures us, that if what he writ be a little obſcure thro his brevity, or if he ſeems in certain places to have omitted ſome little things, he has nevertheleſs written nothing which was not very much to the purpoſe. The Works of* Hippocrates, ſays Suidas, *are very well known to all that ſtudy Phyſick; we have ſuch a reſpect for them, that they think what he has ſaid, to come out of a Divine Mouth, and not a Human.*

A plain mark of the eſteem that all Ages have had for the Writings of *Hippocrates* is, that there is ſcarce any Author who has had ſo many Commentators. Amongſt the moſt Ancient of them, *Galen* ſpeaks of one *Aſclepiades*, *Rufus Epheſius*, *Sabinus*, *Metrodorus*, *Satyrus*, *Heraclides*, *Tarentinus*, *Heraclides Erythræus*, and one *Zeuxis*, to whom we may add *Galen* himſelf, and *Celſus*, who have often tranſlated him word for word.

We ſhall mention another party of theſe Authors in the ſequel. He has had undoubtedly ſeveral others among the Ancients, without reckoning thoſe that explain'd his obſcure words, as we ſhall ſee by and by.

And

And the number of the Moderns is greater, as we ſhall ſhew in its proper place.

To come to the diſtinction of the true Writings of *Hippocrates* from the ſpurious, we ſhall begin with a Liſt given by *Erotian.*

This Author, who liv'd under *Nero*, diſtinguiſhing the Books of *Hippocrates*, or thoſe which paſt for ſuch in his time, according to the ſubject of which they treated, ennumerates the following. *The Books*, ſays he, *which relates to the Doctrine of ſigns, are the Book called the Prognoſtick, two Books of Predictions, (which two latter are not* Hippocrates's, *as we ſhall ſhew hereafter,) and the Book of the Humours. The Books which relate to Phyſick, and which are the moſt rational, are the Book of the winds, of the Nature of Man, of the Epilepſie, of the* Nature of Children, *of times and ſeaſons. The Books concerning the manner of treating diſtempers, are the Book of fractures, of the articulations, of ulcers, of wounds, and darts of wounds, of the head, of the Phyſicians repoſitory, that called Mochlicus of the Emeroides* and *Fiſtula's*, of *diet, two of diſeaſes, of Ptiſan, of the laces or parts in man, two Books of Womens diſtempers, one of barren Women, one of Nouriſhment, and one of Waters. The Aphoriſms and ſix Books of Epidemick diſeaſes, treat of mixt matters. Thoſe which follow concern the Art in general; the Book entituled the Oath, that called the Law, and that of the Ancient Phyſick.* As for his *Ambaſſadors Speech* and the *Speech at the Altar*, they ſerve only to prove the kindneſs of *Hippocrates* to his Country, but concern not Phyſick at all. *Galen* ſpeaks of one *Artemidorus Capito*, and one *Dioſcorides*, both of *Alexandria*, who collected and publiſhed the works of *Hippocrates* together.

He adds, that this Edition had the approbation of the Emperor *Adrian*, under whom they liv'd, and who had a great affection for Phyſick. However, *Galen* taxes them with

taking too much liberty, and changing ſeveral words of the Text, which they did not underſtand. We don't certainly know whether the Catalogue of the Books of *Hippocrates*, publiſh'd by theſe Authors, were greater than that which *Erotian* gives us, but tis probable it was, ſince *Galen*, who follow'd them very near, mentions ſeveral Books of *Hippocrates's*, or that paſt for his, whoſe names are not met with in *Erotian's* Catalogue.

Theſe Books are, that of *Affections* and other of *internal Affections*, and two others of *Diſeaſes* Beſides thoſe mentioned by *Erotian*. *Galen* ſpeaks alſo of an *Addition* to the Book call'd *Mochlicus*, which is the Book we now have of the *nature of the Bones*. He ſaw likewiſe the Title of the Book of the *Glands*, which paſt for *Hippocrates's*, though *Galen* thought it ſpurious. He acknowledg'd likewiſe the Book, entituled, *The Seven Months Birth*, the following, which is, *of the Eighth Months Birth*, being but a part of the former. *Galen* ſeems alſo to ſpeak of ſeveral Books of *Diet*, whereas *Erotian* quotes but one. And although that he believed not that the *prenotions of Cos* were *Hippocrates's*, 'tis apparent that they paſs'd commonly for ſuch in his time, and that the ſeventh Book of *Epidemick diſeaſes*, was likewiſe generally received, tho *Galen* lookt upon't as manifeſtly ſpurious.

Suidas, the lateſt *Greek* Author, ſpeaks this of the books of *Hippocrates*, at the end of the paſſage before cited. The firſt, ſays he, of the books of *Hippocrates* contains the *Oath*, the ſecond his *Predictions*, the third the *Aphoriſms*, a work above human capacity. The fourth contains that admirable collection which goes by the name of *Hexecontabiblos*, that is to ſay, *conſiſting of ſixty Books*, which contain all the reſt that relates to Phyſick and Philoſophy.

We have yet remaining as many as *Suidas* reckons, thoſe whoſe Titles are found neither in *Erotian*, nor that I know of in *Galen*, are the following. The Book of the *Nature of a Woman*, of what *relates to Virgins*, of the *Seed*, of the *fleſh*, of *Superfatation*, of the *time of Childrens breeding of teeth*, of the *Heart*, of the *Sight*, of the *Eye*, of *Anatomy*, of the *manner of drawing dead Children out of the womb*, of the *Phyſician*, of *decent habit*, and of *Precepts*.

We find at the end of the Collection of *Hippocrates*'s works certain pieces under the name of (*a*) *ſtrange pieces*. Theſe conſiſt of *Letters*, ſuppoſed to have been ſent or received by *Hippocrates*, or written upon his account, of an *Act of the Senate of the Athenians* in his favour; two diſcourſes mentioned by *Erotian* by the name of the *Speech of the Embaſſy*, or *Deputation*, and of the *Speech before the Altar*, of which the firſt is attributed to *Theſſalus*, the Son of *Hippocrates*, the ſecond to *Hippocrates* himſelf; of his *Life* and *Genealogy* written by *Soranus*, of a little book of *Purgers*, and another of the *manner of giving Hellebore*.

(*a*) Τὰ ἐξω τιτα.

We ſhall not trouble the Reader with all the Criticks have ſaid concerning the diſtinction of the true Writings of *Hippocrates* from the counterfeit, or ſuppoſititious. We ſhall only take notice that ſeveral were already ſuſpected in the time of *Galen*, and *Erotian* himſelf, amongſt thoſe which they give us the liſt of. Some of theſe Books have been aſcribed to the *Sons of Hippocrates*; others to his *Son-in-Law*, or to his *Grandſons*, or to *his Diſciples*, or to his *Predeceſſors*, as the book of *Articulations*, and of *Fractures*, which ſome have thought to have been writ by his Grandfather, who was of the ſame name, tho others have maintained that this firſt *Hippocrates* wrote nothing. They have likewiſe aſcrib'd them to other Phyſicians, who lived either before, or at the ſame time with him,

and

and to the Philosophers, as *Democritus*, who is supposed to be Author of the book of the nature of man. *Galen*, with abundance of reason, imputes this *fathering of Books and Titles*, so frequent among the Antients, to the Covetousness of the first Copyers, and he tells us that the considerable summs, which the Kings *Attalus* and *Ptolomy*, who vied who should have the finest Library, gave to those that brought them the writings of great men, gave occasion to this falsifying of Names and Authors, and to the confusion we find in the disposition of antient works.

As we have said we shall not amuse ourselves with the judgment of the Criticks. Those that have a mind may consult *Mercurialis*, who has written particularly upon that subject.

It will be of use however to take notice that to those suppositions which we have spoken of must be attributed the contradictions found in some of the opinions of *Hippocrates*, some being directly opposite to others.

(*b*) *See the Chapter of the Signs of Diseases.*

In the second place we observe that (*b*) these books of *Hippocrates* which are of the best reasoning are the most suspected.

We must further take notice, that those *pieces* before call'd *Strange*, which are annexed to the works of *Hippocrates*, are most part of them, and perhaps all of them spurious, as we shall shew more particularly in the following Chapter.

As for the *Style* and *Language* of *Hippocrates*, which is the third thing to be examin'd, we must not wonder that *Capito* and *Dioscorides* did not always understand *Hippocrates*, tho they were native *Greeks*. *Erotian*, who liv'd under *Nero*, had composed a Glossary, that is, a *Dictionary of the Obscure and Obsolete words* us'd by him, or at least of those which had not been of a long time in use in the *Greek* tongue.

By

By this Gloſſary, which is yet extant, we are informed that ſeveral Authors had employ'd themſelves upon the ſame ſubject before him, amongſt which he names the following *Xenocritus*, a Grammarian, who he ſays was the firſt that wrote upon that ſubject: *Callimachus*, diſciple of *Herophilus*; *Bacchius*; *Philinus* an Empirick; *Apollonius Cittiæus*; *Apollonius Ophis*; *Dioſcorides Phocæus*, or rather *Phacas*; *Glaucius* another Empirick; *Lyſimachus* of *Cos*; *Euphorion*; *Ariſtarchus* (this was in all probability the famous Grammarian) *Ariſtocles*; *Ariſtopeas*; *Antigonus* and *Dydymus*; both of *Alexandria*, the later alſo a Grammarian; *Epicles*; *Lycus Neapolitanus*; *Strato*; and *Mneſtheus*. To theſe we ought alſo to add *Galen*, whoſe Gloſſary is yet remaining.

We have (*c*) already obſerved that the *Style* of *Hippocrates* is very *conciſe*, which makes it frequently difficult to underſtand him. To this may be added, that 'tis otherwiſe very *grave*, and *Erotian* obſerves (*d*), *that the Phraſe of* Hippocrates *is the ſame with* Homer's.

His language ſeems to be properly *Ionique*; and *Ælian* pretends, as we have ſeen (*e*) before, that *Hippocrates* us'd this *Dialect*, in Favour of *Democritus*; whereas being himſelf of *Cos*, his Dialect ſhould have been the *Doric*. But *Galen* obſerves (*f*), that the language of *Hippocrates* inclines ſomewhat towards the *Attick*; and he adds that ſome have ſaid that he writ in *old Attick*.

Be it how it will, it appears that there was a conſiderable change in the *Greek* Tongue, during the ſpace of four hundred years, which might have elapſed between *Hippocrates* and the firſt that wrote a Gloſs upon him, by the difficulty theſe Authors met with, altho they were *Greeks* as well as himſelf, to underſtand what he meant by ſuch and ſuch a word. We have already ſeen an example of this kind in the word (*g*) *Tetragonon*, which ſome took for a Brain.

(*c*) *See the Chapter of the Anatomy of* Hippocrates *at the beginning.*

(*d*) Γέγονεν ἀπὸ Ὁμηικὸς τὴν φράσιν.

(*e*) *See Book 2. the Chapter of* Democritus.

(*f*) In lib. Hippocrat. de ſitur. Comment. 1.

(*g*) *See the Chapter of the purging of the* Brain.

a *drug*, others for an *inſtrument*, proper to purge the Head. For other words of this nature, *Erotian* and *Galen* may be conſulted

But it is further remarkable, that beſides the obſcurity which comes from the difficulty of the words in *Hippocrates*, there is another which comes from the faults crept into, and the different reading found in the Original Manuſcripts of this Author, in which the works of *Hippocrates* ſhared the common fate of all the antient pieces that paſt through abundance of hands.

We ſhall bring only one inſtance of the Variation before ſpoken of, and we ſhall find one word which is not explain'd in any of the Gloſſaries, nor by any of the *Lexicographers*, or *Dictionary writers*. We read in the ſecond book of his Epidemick Diſeaſes, towards the end, the following words, πορνὴ ἄχρωμος δυσεντερίης ἄκος. *Fabius Calvus*, a Phyſician of *Ravenna*, who firſt tranſlated *Hippocrates* into *Latin*, from a *Greek* Manuſcript of the *Vatican*, by the order of *Clement* the ſeventh, tranſlates this paſſage as if he had read πόρνη, meretrix, *a Whore*, inſtead of πορνὴν, ſcortatio, *fornication*; and taking the following word for the name of a woman, he tranſlates the whole paſſage thus, *Meretrix Achromos Dyſenteriæ Medela*, as if there had been in *Hippocrates*'s time a Courtezan named *Achromos*, that cured the Dyſentery.

Cornarius and *Foeſius*, more Modern interpreters of *Hippocrates*, Tranſlate the ſame paſſage thus, *Scortatio impudens vel turpis Dyſenteriæ Medela*. (*h*) *Aetius* and (*i*) *Paulus Æginetæ* affirm, that Coition ſometimes cures old Diarrhæa's, and perhaps they allude to this paſſage. Suppoſing then we ought to read with *Cornarius* and *Foeſius*, πορνὴν and not πόρνη, as perhaps we ought, the difficulty will reſt only

(*h*) Tetrabibl. Serm. 3. Cap. 8.
(*i*) Lib. 1. c. 35.

ly upon the word (k) ἄχρωμος which, as we said before, is not be found in the Dictionaries.

(k) *We might, if it were worth the while, derive it from* ἄχρι usq; *and* ὦμος humerus, *or if we write it with a* κ, *not with a* χ, *from* ἄκρος, summus elatus, sublimis; *as if* Hippocrates *meant* Scortationem, quâ & ipsi humeri sublimes fiunt, id est, quæ ad extremum usque ut cum Satyrico loquamur, anhelatur; & κλαυσταλμὸς proprium sit verbum ἄχρωμος, vel sine aspiratione ἄκρωμος. Ἀπ' ὄκρων τῶν ὤμων πλαιστᾷ, summis humeris luctet, ait idem Hippocrates, de aliâ luctâ loquens. Lib. de intern. affect. Edit. Foes p. 549. dum de lienis morbo.

Those that take what *Hippocrates* here says for his advice, do him wrong, 'tis a simple note of fact which happen'd to some person in that case.

CHAP. XXVIII.

Of the Letters of Hippocrates, *and other pieces annext to his works, wherein are divers circumstances touching his Life and death, and the chief occasions he had to shew himself in the exercise of his profession.*

AFter having spoken of the Writings of *Hippocrates* in general, we ought to examin those pieces which are tackt to them, and which, as we have said, appear under the title of Aliens. We have already seen wherein they have consisted, and shall begin with the two discourses mention'd by *Erotian*, as being the most Ancient. That which *Hippocrates* spoke at the Altar of *Minerva*, is address'd to the Communities and Cities of *Thessaly*, to whom

whom he complains, that the *Athenians* had a design to reduce the Isle of *Cos* to their subjection, and prays their succour in that pressing danger. His discourse is very short. That of *Thessalus* on the other side is very long. It is address'd to the *Athenians*, and puts them in mind of the services they had receiv'd from the Predecessors of *Hippocrates* for a long time, and likewise from *Hippocrates* himself, and from his Family. The obligation which the *Athenians* are supposed to have had to these later, were first, that the Father refus'd to go to the *Illyrians* and *Paeons*, who had desired him and offer'd him great summs to come and free them from the *Plague*, which Ravaged their Countries; and having foreseen by the Course of Winds, that this disease would reach *Greece*, he sent his Sons, his Son-in-law, and his Scholars thro all the Provinces, to give them necessary instructions to prevent taking the infection and went himself into *Thessaly*, and a little time after to *Athens*, where he did them great service, which the *Athenians* so far acknowledged, that they presented *Hippocrates* with a *Crown of Gold*, and initiated him and his Son, who speaks in the Mysteries of *Ceres* and *Proserpine*.

He remonstrates to the *Athenians*, that they were further obliged to *Hippocrates*, and to *Thessalus* himself, in that this latter by the command of his Father, followed the Fleet of *Alcibiades* into *Sicily*, in quality of Physician, making all necessary preparations for the Voyage at his own charges, and refusing the Salary that was offered him.

These are the Principal Articles by which *Thessalus* endeavours to make the *Athenians* sensible how much they were oblig'd to his Family. We shall examin only that of the *Plague*, which *Hippocrates* foresaw coming upon *Greece*, in which there is this difficulty.

First,

First, the time is not fix'd, and we find nothing in other Authors concerning any Plague coming from the ſide of *Illyria*.

Aetius indeed takes notice that *Hippocrates* being at *Athens* at the time of a Plague, adviſed them to *light great Fires in the Streets to puriſie the Air, and make it more dry*. *Galen* alſo reports the ſame of *Hippocrates* upon the like occaſions, ſaying, that he ordered *great Fires to be made in divers parts of every City in* Greece, *in which they were to caſt Flowers, Herbs and Drugs of ſweet ſcent*. But herein there is this Eſſential difference, that he brings the Plague which he ſpeaks of from *Ethiopia*, indicating thereby the great Plague ſo well deſcribed by *Thucidides*, which he ſays preciſely came from the ſame part. But *Ethiopia* is directly oppoſite to *Illyria*, one being on the South of *Greece*, and the other on the North.

It may perhaps be alledged, that there might be a miſtake in the place from whence the Plague came, the thing yet being the ſame in fact. But if we will have this Harangue of *Theſſalus* to ſpeak of the great Plague of *Athens*, two great difficulties will ariſe upon it. The firſt is, that the Author laſt cited, who deſerves to be credited, takes notice that the Plague was ſo furious, eſpecially at *Athens*, that there was no great reaſon to brag of the Aſſiſtance of Phyſick. On the contrary, he aſſures us, *that the Phyſicians themſelves were puzzled, and they died indifferently with a Phyſician or without, that the Phyſicians themſelves died faſter than others, as converſing more with the Sick*. In this caſe I do not ſee what honour *Hippocrates* ſhould gain.

The ſecond difficulty is that, if *Hippocrates* were at *Athens* at that time he muſt be born long before the Eightieth *Olympiad*, which is the time of his Birth according to *Soranus*, by which account he muſt be but thirty year old, in the ſecond year of the *Peloponeſſian* War,

and

and of the Eighty seventh *Olympiad* the time of that Plague, and consequently he could not have Sons old enough to practice Physicks, and a Daughter married to a Physician his Scholar.

To come nearer to the matter, we must follow the account of *Eusebius*, who says that *Hippocrates* flourished in the eighty sixth *Olympiad*; or of *Aulus Gellius*, who ranks him with *Sophocles*, *Euripides*, and *Democritus*; who, according to him, were a little older than *Socrates*. All Authors agree, that *Socrates* was born about the end of the seventy seventh *Olympiad*. *Democritus* was but a year older, but *Euripides* was born the seventy fifth *Olympiad*, and *Sophocles* the seventy third *Olympiad*. We ought therefore to make *Hippocrates* at least as old as the Tragick Poet, that what is said of him concerning the Plague of *Athens* may be true; for by this account he would be fifty years old, and consequently it was not impossible for him to have Sons that practised Physick. But it is more likely, that what *Aetius* and *Galen*, or the Author of the book concerning the *Theriaca*, which is amongst his Works, deliver, is false; and that they impute to *Hippocrates*, what (a) *Plutarch*, with more appearance of truth, ascribes to *Acron*, who lived long before *Hippocrates* If there were any other Plague which came from the side of *Illyria*, we know nothing of it.

(a) *See above Book 2. p. 225.*

However it were, the *Decree of the Senate of Athens*, another piece of the same nature of the former, but more recent, speaks of a Plague which came into *Greece*, out of the Barbarous Countries, wherein *Hippocrates* and his Scholars did very great service; and it is added therein, that the King of *Persia* sending for him into his Dominions, which were infected with the same disease, and promising to load him with Honours and Riches; he despised his offers, and refused to go, looking upon him as a Bar-

Barbarian and an enemy to *Greece*, whereupon the *Athenians* in recompence of the uſeful advice he had given them, and of his Affection for *Greece* in general, honoured him with an initiation in the grand Myſteries as they had done *Hercules* before, gave him a Crown weighing a thouſand peices of gold, the freedome of *Athens*, and the right of being maintained all his life at the publick expence in the *Prytaneum*, granting further to all the youth of the Iſle of *Cos* the liberty of coming to *Athens*, and being brought up and inſtructed with the youth of that City.

This was the purport of the *decree of the Senate of Athens*. What relates to the meaſures taken to invite *Hippocrates* into *Perſia*, is ſuppoſed by the teſtimony of divers letters, which are pretended to be written upon that ſubject by the Miniſters of *Artaxerxes* King of *Perſia*, to inform him of the great reputation of *Hippocrates*, and to adviſe him to ſend for him, and by *Artaxerxes* himſelf, in purſuance of this counſel, or by *Hippocrates*, who anſwers haughtily to all the promiſes that are made him, *that he has in his own Country whereupon to live, that he was not allowed to poſſeſs the riches and grandeur of the* Perſians, *nor to cure Barbarians that were enemies to* Greece. There are alſo other letters expreſſing *Artaxerxes* his reſentments of *Hippocrates*'s conduct, and terrible menaces to the Inhabitants of the Iſle of *Cos*, in caſe they refuſed to ſend *Hippocrates* to him to be chaſtized; and the anſwer of thoſe generous Iſlanders, who were not at all frighted at them, proteſted they would not deliver up their Citizen whatever might happen.

What makes the credit of theſe letters ſtill more to be ſuſpected is, that *Theſſalus* when in his ſpeech he upbraids the *Athenians* with the obligations the *Greeks* had to his father, would undoubtedly not have failed to have turn'd theſe letters to his honour, if there had been

any truth in them. But allowing ſome ſhew of truth to thoſe pieces which we have here examin'd, we muſt not paſs the ſame judgment upon the other letters, ſuppoſed to be written or received by *Hippocrates* or others upon his account. They are certainly the work of ſome half-learned *Greek*, compoſed outof wantonneſs, or out of deſign to get money. Some of theſe, to whom *Hippocrates* writ were *Philopæmen*, *Dionyſius* of *Halicarnaſſus*, *Cratevas*, *Damagetas*, King *Demetrius*, and King *Perdiccas*, without reckoning *Democritus* and *Theſſalus* the ſon of *Hippocrates*. As for *Philopæmen*, 'twould be hard to think that he meant the famous General of *Achaia*, becauſe he was not born till about a hundred years after the death of *Hippocrates*. Much leſs can we think that the *Dionyſius* he has ſpoken of, was the famous Hiſtorian of *Halicarnaſſus*, who liv'd under *Auguſtus*. But to what King *Demetrius* could *Hippocrates* write, ſince in his time there was none ſuch in the world. The firſt of the name being *Demetrius Poliorcetes* the ſon of *Antigonus*, one of the ſucceſſors of *Alexander*, whom *Hippocrates* could no more have ſeen, than the former. The ſame may be ſaid of *Cratevas*, who liv'd at the ſooneſt but in the age of *Mithridates*, and *Pompey*, as we ſhall ſee hereafter. The Author of theſe letters having heard of a famous *Botaniſt* of that name, or having ſeen his works, thought he might very well make *Hippocrates* write to him withoutinforming himſelf whether he or *Demetrius*, or the reſt aforegoing, lived in his time or no. We find another ridiculous Anachroniſm at the head of *Marcellus Empiricus* his book, ſuppoſed to be directed to *Mæcenas* by the ſame *Hippocrates*. But though we had not theſe convincing proofs of the ſpuriouſneſs of theſe letters, we need only read them to be ſatisfied they were not *Hippocrates*'s. And I think a learned modern Phyſician too modeſt when he

he ſays, (*b*) *that they ſcarce deſerve to paſs for the productions of the* (*e*)*divine old man.* We may very boldly pronounce them ſcandalouſly unworthy. For example, what could be more impertinent than the order that *Hippocrates* gives to *Cratevas*, *to gather him all the herbs he could find*, without ſpecifying any one, *to ſend them to him*, *becauſe he is ſent for to take care of Democritus.* Add to this the Sentence which he ſubjoyns, *that it were to be wiſhed that* Cratevas *could as eaſily pluck up the bitter roots of covetouſneſs of money or avarice, ſo that they ſhould never ſhoot up again, as he could pluck up the roots of the herbs he deſired of him.* Had *Hippocrates* been as great a babbler in his medical writings as he is in theſe letters, we ſhould have had no occaſion to complain of his brevity. The letter directed to *Dionyſius* is yet more merry than t'other. He deſires him to *come to his houſe while he ſhould be with Democritus.* (For all the letters run upon this voyage, of which it ſeems he was to inform the whole world before hand) *and to have an eye over the conduct of his wife,* * *ſhe has been very well bronght up, by her father,* ſays he, *but the Sex is frail, and had need be kept within their duties, in which a friend may ſucceed better than relations,* &c. We'll content our ſelves with theſe two ſamples, by which the reader may judg, how they agree with the gravity of *Hippocrates.*

(*b*) *Viz divino ſine dignas Epiſtolas.* Rhodius in Scribon. larg.

(*c*) This Title was commonly given to *Hippocrates*, as we ſhall ſee below.

* *That ſhe play no pranks in his abſence.*

As to the letters which *Democritus* and *Hippocrates* wrote one to another, there are two of the former; in one he ſpeaks of the voyage that *Hippocrates* made to ſee him, and to give him *Hellebore*, having been call'd to that purpoſe by *Democritus* his fellow Citizens, who took him for a mad man, becauſe he liv'd in a ſolitary place and laughed, and did not mind thoſe that came to ſee him. *You found me*, ſays Democritus, *writing of the order of the World, of the diſpoſition of the Poles, and the courſe of the ſtars, and you judg'd thereby, that*

those that sent for you were fools, and not I. Thereupon *Democritus* delivers in two words his opinion in Philosophy, concerning the *Images* or *Species* diffused thro' the air, of which his books as he says makes mention. He tells *Hippocrates* afterwards, that a Physician ought not to judg of his Patient by the aspect only, for in that case he (*Democritus*) should have run the risque of passing for a mad man in his judgment. He concludes with telling *Hippocrates* that he had sent him back the book which this Physician had written concerning madness, which book is immediately annexed after this letter. It consists but of one page, which is nothing but a repetition of some lines of *Hippocrates*'s book of the *falling sickness*, which is likewise cited in this.

The second letter, or the second book of *Democritus* address'd to *Hippocrates*, is intituled *of the nature* of man, which is the title of a book written by *Hippocrates*, which has been ascrib'd to *Democritus*, as we have already observed. This book or letter is very near twice as long as the former. It contains an enumeration of the principal parts of the body, and the offices they perform. There is nothing in it that deserves our observation, except what he says of the *Spleen*, that it sleeps, and is good for nothing, which opinion we shall see confirm d (*d*) hereafter.

(*d*) *See the Chapter of* Aristotle *and that of* Erasistratus.

There is but one letter of *Hippocrates* to *Democritus* now extant, which is much shorter than the two abovementioned. In the beginning of it he tells him, that if the Physicians at any time succeeded in this art, the people ascribed it to the Gods, but if they miscarried, they used to lay the blame upon them. *I have*, says Hippocrates, *got more scandal than honour by my practice, and tho' I am advanced in years, yet I have not attained to perfection in this art, and even Æsculapius himself, the inventer of it, never carried it so far.* After this he takes occasion

caſion briefly to mention his journey to *Democritus*, teſtifies for him that he is far from being mad, and deſires him to write to him often, and to ſend him the books he had compoſed.

The letters of *Hippocrates* to *Damagetus* give a more particular account of his converſation with *Democritus*, when he went to cure him, one of them is very long, in it he gives *Damagetus* an account of his voyage, and all that happen'd to him till his return. We have already ſeen in the preceeding book the occaſion of this journey, and the ſucceſs of it. I ſhall ſay no more of it for fear of being thought too prolix; only give me leave to remark that theſe letters have nothing of the ſtile of *Hippocrates*. It may be eaſily imagined that the pretended madneſs of *Democritus*, and the journey with *Hippocrates* undertook with a deſign to cure him, afforded matter enough to make a ſort of a Romance. To conclude, I don't know who this *Damagetus* was.

The letter to King *Perdiccas* is of the ſame ſtamp with the reſt, that is to ſay, equally ſpurious. We there find, as well as in that which is addreſs'd to King *Demetrius*, ſome Anatomical obſervations, and ſome maxims relating to Phyſick, which however don't deſerve to be taken notice of, except a few that are drawn out of the writings of *Hippocrates*.

The ſmall book of *Purgatives* contains ſome neceſſary precautions to be obſerved in the taking of them. It ſeems more probable that it is a collection of precepts given by *Hippocrates* upon this ſubject, than a genuine work of that ancient Phyſician.

The life of *Hippocrates* written by *Soranus*, contains beſides what has been ſaid in the beginning of this book, an account of his countrey, his extraction, the time of his birth, his ſtudies, and his maſters: in ſhort, an abridg-

ment of the most remarkable things that happen'd to him in the course of his profession, till his death. *Hippocrates*, says *Soranus*, having lost his father and mother, quitted his own country, and fixed in *Thessaly*.

(e) *We shall hereafter speak of this Physician.*

(e) *Andreas* in his book of the *Original of Physick*, maliciously reports, that the reason of it was, because he had set the Library at *Cnidus* on fire. Others write, that the occasion of this journey was to learn the practice of other places, and to furnish himself with an opportunity of understanding his profession better, by the different cases that daily came before him. But *Soranus* of *Cos* pretends that *Hippocrates* was influenc'd by a dream to make his abode in *Thessaly*.

He made himself, continu'd this Author, to be admir'd by all *Greece* through which he travell'd and practis'd Physick. One day amongst the rest being call'd, conjointly with *Euriphon* another Physician, but older than himself, to a consultation about *Perdiccas* son to *Alexander* King of *Macedonia*, whom they gave out to be sick of a hectick feaver, he soon found out that this Prince's mind was more indispos'd than his body, and as he carefully watched all his actions, observing that he chang'd colour at the sight of *Phila*, Mistress to the King his father, he judged that he was in love with her, and found the means to cure him, by letting this fair one know the dangerous effects of her beauty. He was also desired by the people of *Abdera* to come and cure *Democritus* of his madness, and to free their City from the plague. After this *Soranus* informs us, how he refus'd to come to the *Illyrians*, and even to the Court of *Artaxerxes*, where this latter sickness raged; how he hindred the war which the *Athenians* were going to make upon the Inhabitants of *Cos*, by calling the *Thessalians* to their relief, and what honours he received from the *Athenians* themselves,

ſelves, the *Theſſalians*, and all the Country of *Greece*. He likewiſe teſtifies that *Hippocrates* inſtructed his diſciples in his art, without concealing any thing from them, and that he obliged them to take a certain (*f*) Oath.

(*f*) *We ſhall ſpeak of this Oath in the following Chapter.*

Hippocrates, as we ſaid in *Soranus*, died at *Lariſſa*, a City of *Theſſaly*, at the ſame time with *Democritus*, being fourſcore and ten years old, or fourſcore and five, or a hundred and four, or according to others, a hundred and nine. He was buried between *Gyrton* and *Lariſſa*, and his ſepulchre is ſhown to this very day, where a ſwarm of bees has fixed for a long time, the honey whereof Nurſes come to fetch to cure their children of the Thruſh. He is drawn in ſeveral pictures, having his head covered with a bonnet, like that of *Ulyſſes*, which is a mark of nobility, or elſe with his cloak, for which ſome aſſign this reaſon, that it was to hide his bald head, others that his head was tender, or elſe to ſhow that this part, which is the ſeat of the ſoul, ought to be well guarded, or to ſhow that *Hippocrates* loved travelling (for it was only upon this occaſion and in that of war, or in caſe of ſickneſs, that the ancients had their heads covered) or to ſignifie the obſcurity of his writing, or to inſtruct us that even in time of health, we ought to avoid whatever may hurt us. In ſhort, others believe that the reaſon why he threw his cloak about his head, was that it might not hinder him in his buſineſs. There are great diſputes about his genuine works, for Authors differ about them, and indeed it is a hard matter to ſay any thing certain of them upon ſeveral accounts. Firſt there is a great deal of difficulty in the *words* he uſes. Secondly in his *Phraſe* or ſenſe, for that is a thing that changes, and we write after another manner when we are young, from what we do in our old age. *Soranus* concludes with ſaying that *Hippocrates* did not

love money, that his behaviour was grave and courteous, that he had a particular affection for the *Greeks*, of which he gave evident proofs in freeing whole Cities from the plague, for which services he had all the respect imaginable shown him. He adds, that *Hippocrates* left two Sons, *Thessalus* and *Draco*, who were likewise very famous in the same profession, and a great number of disciples.

CHAP XXIX.

Some other particulars about the travels of Hippocrates, *his personal qualities, the commendations bestow'd upon him, and what has been said against him.*

WE have already seen that *Hippocrates* quitted the place of his nativity, to reside in *Thessaly*. The Author of his life affirms, that he visited most parts of *Greece*, and followed his profession where e're he came. It appears by his writings that his chief abode was in *Thessaly* and in *Thrace*, and we find that almost all the observations he has left us in his Books of *Epidemical distempers*, were made in these two Provinces, the principal Cities whereof he names, as *Larissa, Cranon, Aenus, Oeniades Phera, Elis, Perinthus, Thasus, Abdera, Olynthus.* (a) *Galen* remarks likewise that he had been often at *Smyrna*, but tells us it was a different City from that in *Asia minor*, that carries the same name, (b) *Mercurialis* was of the opinion that he travelled into *Scythia, Lybia*, and *Delos*, (by which *Hippocrates* means, according to *Erotian*, the three parts of the world known in his time, the first being taken for *Europe*,

(a) In Libr. Hippocr. de articul. Comment.

(b) Variæ Lectiones Lib. 2. Cap. 18.

Europe, the ſecond for *Afric*, and the third for *Aſia*) becauſe he ſpeaks of theſe Countries in two places of his works; but this concluſion is not juſtly drawn.

Hippocrates had occaſion without doubt to ſee ſeveral Cities whereof he makes mention, being ſent for thither to viſit the ſick, as we have obſerved already of the people of *Abdera*, who deſired him to come and cure *Democritus* their Citizen.

Theſe Cities for the moſt part were but very ſmall, properly ſpeaking they were but ſo many Towns, ſo that one of them was not ſufficient to maintain a Phyſician. (c) *Galen* ſeems to inſinuate this when ſpeaking of a certain caſe in Chirurgery which *Hippocrates* had not deſcribed or never ſeen, but which he tells us himſelf had ſeen five times, once in *Aſia*, and four times in *Rome*, he acknowledgeth that perhaps he might never have met with ſuch opportunities if he had not lived in great Cities, ſuch as *Rome, one quarter of which alone contains more inhabitants than the greateſt of thoſe cities, which* Hippocrates *had ever ſeen.*

(c) In libr. de articul. Comment.

In all probability *Hippocrates* alludes to this neceſſity that the Phyſicians of his time lay under to travel up and down, either for maintainance, or to find occaſions to exerciſe their art, when he tells us in the little Book, intituled *Law*, of which we have already made mention, *that a* (d) *Phyſitian who will acquire all the qualities that he reckons, or be in ſuch a condition as he deſcribes, muſt go from City to City and ſupport the reputation of his profeſſion by his works as well as his words.*

(d) Ἀνὰ τὰς πόλιας φοιτᾶν.

To come now to the *Elogiums* which antiquity beſtow'd upon him in a ſuperlative manner, he has not only paſſed by almoſt univerſal conſent for the Prince of Phyſicians, but his opinions were reſpected as Oracles, and we have already obſerved what a particular eſteem they paid to his writings. He has ſhared

ſhared with *Plato* the title of *Divine*, nay, he has this advantage over that Philoſopher that he was call'd *the divine old man*, by way of excellence, and without naming his name, whereas they uſed to ſay *the Divine Plato*.

But leſt it ſhould be thought that Phyſicians were the only perſons that had him in ſuch veneration, *Seneca* calls him *the greateſt of Phyſicians*, and the *Author of Phyſick*. *Pliny* likewiſe terms him the *Father of all phyſick*, and what makes more for the honour of *Hippocrates*, his authority alone ſuffices, in the (e) *Law*, to decide ſeveral difficult, and important queſtions. *Macrobius* goes farther than the reſt, where he ſays *that Hippocrates could neither deceive another, nor be deceived himſelf.* But we muſt here remark, that this celebrated Phyſitian was far from having any ſuch good opinion of himſelf; he makes no ſcruple to own his faults. He openly ſaid that (f) *a man ought to underſtand Phyſick ſo well, as to make as few miſtakes as poſſible; concluding, that in this profeſſion he is moſt to be be commended, who commits the feweſt errours*; which ſuppoſes that no man is exempt from them. *Celſus* and *Plutarch* obſerve that *Hippocrates* has ſomewhere own'd, that he was once miſtaken in probing a wound in the head thro' the ſutures of the ſcull, which had made him believe that the bone was broke. And (g) *Quintilian* commends him upon the ſcore of this very ſame ingenuity. Neither do we find that he was afraid to cite examples of ſuch patients as dyed under his hand: Of two and forty ſick men, whoſe diſtempers he deſcribes in the firſt and third Book of *Epidem. Diſeaſes*, only ſeventeen eſcaped, all the reſt dyed. For this reaſon we may believe him when he tells us (in the ſecond book of the abovemention'd Treatiſe) as he takes occaſion to ſpeak of a certain ſort of *Quinſie* that was accompany'd with ill ſymptoms, that all the perſons he ever ſaw ſick of it, recovered again.

(e) *As we have already ſhown.*

(f) *See the general Maxims of* Hippocrates.

(g) Nam & Hippocrates clarus arte medicinæ videtur honeſtiſſime feciſſe, qui quoſdam errores ſuos, ne poſteri errarent, confeſſus eſt.

If

If they had dyed, continues he, *I ſhould have certainly told it.*

We may diſcover by this the character of an honeſt man, and indeed it is viſible in all the maxims which we have already cited, as likewiſe in thoſe comprehended in the Oath, (*h*) which he demanded of Diſciples, the ſubſtance whereof is as follows, *that a Phyſician is obliged to honour the perſon who teaches him this art as his own natural father, to let him participate of all that lyes in his power in relation to the neceſſaries of life, to reſpect his children, or his poſterity like his own brothers, and to teach them Phyſick in his turn if they have a deſign that way, without asking any gratuity, to communicate to them all that he knows in the ſame faculty, as well as to his own children, and to all ſuch as will bind themſelves by this Oath, but not to others; to order his patients ſuch a* (*i*) *regimen as he ſhall judg moſt convenient for them, and to the utmoſt of his power hinder them from any thing that may hurt them, never to give poyſon to any one, or adviſe others to do it; not to give women remedies to procure abortions, but to follow his profeſſion like an honeſt man; not to cut any one for the Stone in the bladder, but leave the operation to thoſe that make it their profeſſion; that whatever houſe he comes into, he ſhall only do it with a deſign to cure the ſick, and behave himſelf ſo that they ſhall not have any matter of ſuſpicion againſt him, or be able to accuſe him of doing the leaſt injury to any one whatever, particularly of having abuſed any wife or woman, or young man, whether free or ſlave: in ſhort, that he will take care to keep ſecret, and to conceal whatever he ſees or hears while he is concern'd, or otherwiſe when he ſhall judg that it is a thing which ought to be publiſhed.* The concluſion is, *that he wiſhes all manner of proſperity to him in this practice, if he keeps his Oath religiouſly, and quite the contrary if he is perjur'd.*

(*h*) *See in the following Book the Chapter of the Diſciples of* Hippocrates.

(*i*) *This comprehends all that a Phyſician is to do for his patient. See the Chapter of* Diet.

jur'd. The perſon that takes this Oath ſwears by (*k*) *Apollo the Phyſician* by *Æſculapius*, by *Hygia*, by *Panacæa*, and by all the other Gods and Goddeſſes.

(*k*) *See for this* Lib. 1.

Hippocrates has been reproached with violating this oath himſelf, as to that which relates *to the procuring of abortions.* We have ſpoken of this caſe already, but the book from whence this ſtory is borrowed is ſaid to have been written by *Polybus*. I don't know how to excuſe this fact any other way.

This is not the only accuſation that has been urg'd againſt *Hippocrates.* Some have charged him, with ſetting the *Library at Cnidus* on fire. It has been likewiſe pretended, to decry his reputation, that he (*l*) prefcribed no remedies but ſuch as he copied out of *Eſculapius*'s Temple in the Iſle of *Cos*, making them paſs for his own; which he was the eaſier able to do, ſince the Temple was burnt down ſoon after he had committed this piece of Plagiariſm.

(*l*) Plin. *Lib.* 29. *Cap.* 1. *See Book* 1. *above.*

'Tis true indeed that *Hippocrates* orders thoſe that are troubled with a Peripneumony, to take (*m*) *Pine Apples* and *Honey*, which is the very ſame remedy that *Eſculapius* preſcribes in this caſe, as we have ſeen already. 'Tis likewiſe certain that *Hippocrates* adviſed *phyſical* people to eat *fat* and *ſalted* meats, as *Eſculapius* counſels them to eat *Bacon.* But after all, if *Hippocrates* was lineally deſcended from this God, he might eaſily enough come to the knowledg of theſe remedies, either by tradition from his Anceſtors the *Aſclepiadæ*, who were all Phyſicians, without being obliged to copy them in the Temples of *Æſculapius.*

(*m*) *See the Chapter of the Cure of Diſeaſes in the third Book.*

Among the things that have been ſaid againſt *Hippocrates*, we don't comprehend what the Phyſicians of following ages have urged to confute his opinions, or to deſtroy the credit of his method. All which we ſhall examine, as occaſion preſents it ſelf.

CHAP.

CHAP. XXX.

Of Phæon, Euryphon, Philiſtion, Ariſton, Pythocles, Philetas, Acumenus, Ægimius, *Phyſicians contemporary with* Hippocrates.

'Tis not to be queſtion'd but that there were ſeveral Phyſicians in the time of *Hippocrates*. The number of Phyſicians, or at leaſt of thoſe that bore that name, was always great. *Hippocrates* has obſerv'd it himſelf, where he ſays *that there were ſeveral Phyſicians by name, but few that were ſo in reality*, But we ſcarce know any of either ſort that lived at the ſame time with *Hippocrates*, his reputation having wholly effaced theirs.

Galen mentions four Phyſicians, who he ſays lived partly before *Hippocrates*, and partly at the ſame time. Their names are *Phaon* or *Phæon*, *Euryphon*, *Philiſtion*, and *Ariſton*. I don't know who the firſt was. As for *Euriphon* of *Cnidus*, he muſt needs be older than *Hippocrates*, ſince he paſſes for the Author of the *Cnidian* Sentences, that are cited by *Hippocrates*. However *Soranus* makes both of them meet at a conſultation in *Perdiccas*'s Pallace, as we have already ſhown.

As for *Philiſtion* he might very well paſs for the contemporary of *Hippocrates*, ſince he was the maſter of *Eudoxus*, the *Cnidian*, who flouriſhed in the CIII. *Olympiad*, of whom we ſhall ſpeak hereafter. This Phyſician, I mean *Philiſtion*, was of *Locri*, or as ſome ſay, born in *Sicily*. I know nothing of his opinions, but that he believed with *Hippocrates*, (*a*) that there was a paſſage for part of what we drink thro' the lungs. Neither do I know who was the *brother of Philiſtion*, whom, (*b*) *Celius Aurelianus* cites

(*a*) Aut Gellius lib. 17. Cap. 11.

(*b*) Tardar. paſſ. lib. 2. Cap. 1.

cites, without naming him otherwise. *Philistion* has likewise written a treatise of *Cookery*, as *Athenæus* has observed, and as we shall have occasion to show in the Chapter of *Diocles* in the following Book. *Ariston* has passed for the Author of *Hippocrates*'s Book *of Diet*. *Diogenes Laertius* speaks of six men that have bore this name, without reckoning the father of *Plato*, but says nothing that one of them was a Physician.

In the seventh Book of Epidemical Diseases there is mention just made of one *Pythocles*, of whom it is reported that he gave his Patients water, or milk mingled with a great deal of water.

To these we may joyn the (*c*) Physician *Acumenus*, a friend of *Socrates*, of whom *Plato* and *Xenophon* talk very advantageously. All that these Authors report of his opinions, is that he looked upon a walk in the open air to be much better (*d*) than in *Portico's* and other covered places.

There remains an ancient Physician named *Ægimius* of *Velia*, or *Elis*; who according to *Galen*, was the first that writ about the *Pulse*, altho' the title of his Book was about (*e*) Palpitation, because at that time *Pulse* and *Palpitation* signified the same thing, as we may gather from some passages in *Hippocrates*, where the latter of these words signifies exactly the same with the former. If this *Ægimius* was not cotemporary with the abovementioned, he lived at fartherest in the time of *Diocles* or *Praxagoras*, of whom we shall speak in the following Book.

(*c*) *See the Phædrus of* Plato *and* Xenophon *of the sayings and deeds of* Socrates.

(*d*) ἐν τοῖς δρόμοις, *We have translated these words after the sense of* Mercurialis, *which seems to be just.*

(*e*) Περὶ παλμῶν *instead of* περὶ σφυγμῶν Cal. de differ. Puls. lib. 4.

THe

THE HISTORY OF Physick.

PART I.

BOOK IV.

Of what happen'd relating to this Art from the death of Hippocrates *to* Chryſippus *excluſively.*

CHAP. I.

Theſſalus *and* Draco, *the Sons of* Hippocrates, Polybus *his Son in law; ſome others of his deſcendants, and ſome perſons of the ſame name with* Hippocrates.

Hippocrates left two ſons, *Theſſalus* and *Draco*, who followed the profeſſion of their Father, and a daughter that was married to one *Polybus*, who was likewiſe a Phyſician. His two ſons had each of them one, to whom they gave

gave the name of their father, and this name was in such esteem in the family, that there were no less then (*a*) seven one after another who bore it, who were all Physicians.

(*a*) Suidas. *See the Chapter of* Praxagoras *below.*

Hippocrates's eldest son was of greatest reputation. He spent the greatest part of his life (*b*) in the Court of *Archelaus*, King of *Macedonia*. To him, as likewise to his brother and even to their children were attributed some of the Books found in the Collection of *Hippocrates*, even before the time of *Galen* who calls *Thessalus* an *Admirable man.*

(*b*) Galen in lib. Hippocr. de nat. hum. Comm. 1.

(*c*) *Polybus* also rose to great reputation, and continued to teach the scholars of his father-in-law. There are yet some books remaining under his name, one of which treats of the *means of preserving health*, others of *diseases*, and one of *the nature of the seed*, which agrees almost in every thing with *Hippocrates*. 'Tis very probable that these books likewise are supposititious. Those which were found amongst the works of *Hippocrates*, and which were anciently ascribed to *Polybus*, do him more honour, being, as we have observed before, of all the books father'd upon *Hippocrates*, those wherein the reasoning is most exact and most coherent. From one of these books, entituled of the *nature of the Fœtus*, is drawn the greatest part of what we have before laid down *concerning the manner of conception*, or *of the formation of the Fœtus in the Womb.* We find likewise in the *fourth book of Diseases*, which has been laid with almost universal consent to the same *Polybus*, a very Ingenious System of *the causes* of Diseases, drawn from the *four humours*, established by the Author, which are (*d*) the *Pituita*, the *Blood*, the *Bile*, and the *Water*.

(*c*) Galen ibid

(*d*) *See upon this Book* 3.

Galen testifies for *Polybus*, that he never deserted the opinions of *Hippocrates*, nor made any alteration of him any more than *Thessalus*; but this seems not probable especially of the former,

former if the book we have cited be truly *Polybus*'s, we ſee already in it ſome difference in the Syſtem, and we find further that the opinion concerning *the paſſage of part of the drink into the Trachea Arteria*, which is, as we have obſerved, maintained in more than one place of *Hippocrates*'s works, is vigorouſly oppoſed.

We muſt not confound the ſons of our *Hippocrates* with thoſe of whom (e) *Ariſtophanes*, *Galen* and *Athenæus* ſpeak ſo brutiſh and lewd, that they gave occaſion to the people of *Athens* to call all perſons of that infamous Character the ſons of *Hippocrates*. Theſe were the ſons of one *Hippocrates* an *Athenian*, who was himſelf eſteemed a man of no worth.

There is yet another *Hippocrates* among the *Greek* Authors who wrote of *Veterinary*, or the Phyſick of Beaſts, which are collected into one Volume; or rather the Collectors have made bold with the name of the great *Hippocrates*, and have father'd works upon him in which he had no concern.

(e) Ariſtoph. in Nubibus & *Galen* quod animi mores ſequantur temper. cor p. *Cap.* 4. Athenæus l. 3.

CHAP. II.

Prodicus Dexippus *and* Appollonius *diſciples of* Hippocrates. Cteſias *his Kinſman.*

Hippocrates was not contented to teach Phyſick only to thoſe of his own family. As he practiſed Phyſick (a) out of a principle of humanity, and not purely for profit or glory he imparted his knowledg to ſtrangers, being the firſt of the *Aſclepiades* that did it; ſo that Phyſick, which was before confin'd within the

(a) *Galen affirms this, and it may be gathered out of the Maxims of* Hippocrates *that have been cited.*

limits of one Family, was afterwards communicated to all the world, and might be learn'd by any that would apply themselves to it. We have seen already the Oath he exacted of his Scholars.

One of the most considerable of these was one *Prodicus* of *Selymbra*, (*b*) who is said to have invented the *use of unguents* in Physick, to have first anointed the body with those compositions, for preservation of health and for the cure of distempers.

(*b*) Plin. l. 29 c. 1.

This Medicine became so common among the Antients that they proceeded even to the abuse of it, especially after they had introduc'd *Liquid perfumes* or *sweet-scented Oyls*, of which *Virgil* makes this complaint.

(*c*) *Et Casia liquidi corrumpitur in sus Olivi.*

(*c*) Casia was a sort of Spice infused in Oyl of Olives to perfume it.

These being used as well for pleasure as necessity, and lewd women and effeminate men making the greatest consumption of them, this abuse grew so scandalous that sober persons were afraid to use them, lest they should be taken to use them to the same purpose that they did.

For this reason 'twas that the Philosopher *Aristippus* who found these sweet Oyls serviceable to him, made such imprecations against those Debauchees that brought a scandal upon the use of perfumes.

But *Pliny* seems to confound this disciple of *Hippocrates* with his master. The Unguentarie medicine being a branch of the *Gymnastick*, it is without doubt the invention of (*d*) *Herodicus*, and not of *Prodicus*. The little difference there is between these two names, and especially between the H and the Π which are the two first letters occasion'd of being put often one for the other, and in the Manuscript copies of *Hippocrates* the former is sometime called *Prodicus* sometimes *Herodicus* (*e*). *Galen* fol-

(*d*) See Book the 2

(*e*) Comment. lib. 6. Epidem

following the first reading, mentions two Physicians named *Prodicus*, of which one was of *Lentini*, the other of *Selymbra*, but he does not determine, of which he speaks in the place he comments upon, referring the reader to another place, where he says he has explain'd himself. The first seems very probable to have been *Hippocrates*'s master, the other his scholar. As for their names, *Plato* and *Plutarch* always call'd the first *Herodicus*; for the better distinction, we may continue that name to him, and call the latter *Prodicus*.

We have seen what *Herodicus* could do, *Prodicus* composed several works which are cited by *Galen*, but he seems to set no great value upon them. He accuses him for not following the method of his master, nor of the rest of the ancient Physicians; but of amusing himself to quibble upon words or names, which is never the sign of a man of ability in any profession whatsoever. *Galen* gives an instance of this false niceness of *Prodicus* upon the word Phlegm, which is a *Greek* word, and which the *Latins* have render'd by that of *Pituita*. All the ancient Physicians understood by it a cold thick humour, but *Prodicus* only would have the Phlegm to be hot; grounding upon the Etymologie of the word Phlegm, which is derived from another *Greek* word which signifies (*f*) to burn, giving the name of (*g*) snot to the first sorts of humour, which as we have said before, was otherwise call'd *Pituita*.

(*f*) φλέγειν Gal. de Hippoc. & Platon. decret. lib. 8. cap. 6. & de natural. facul. lib. 2. cap. 9.

(*g*) βλέννα

Dexippus or *Dixippus*, another disciple of *Hippocrates* was a Coan as well as himself. *Suidas* tells us that he wrote a book of Physick in general, and two other of Prognosticks. The same Author adds that *Dexippus* being sent for to *Hecatomnus* King of *Caria*, to cure his sons *Mausolus* and *Pixodarus*, who had each of them a desperate disease, which he refus'd, but upon condition that *Hecatomnus* should

ceaſe to make war upon the *Carians*; whereupon *Voſſius* obſerves (*b*) that we ought to read the *Coans* inſtead of the *Carians*, it being more likely that *Dexippus* ſhould endeavour to eaſe his own Countrey from a War; to which we may add, that it is not likely that the King made war upon his own ſubjects.

(*b*) περὶς κῶς *inſtead of* περὶς Καρας Voſſ. de Philoſoph.

Aulus Gellius tells us, that *Dexippus* or *Dioxippus*, as he calls him, was alſo for the (*i*) immediate paſſage of the drink into the lungs. We know nothing of his method of practice, except that both he and *Appollonius*, who is the third of *Hippocrates*'s ſcholars within our knowledge have both been cenſur'd for giving their Patients too much to eat, and letting them periſh with thirſt. *Eraſiſtratus* ſaid banteringly of them, that they made twelve doſes of the ſixth part of a *Cotyla* of water, which they put into ſo many little waxen cups, and gave their Patients one or two at moſt in the heighth of a burning feaver. The *Cotyla* was a meaſure that held about nine ounces. *Galen* ſays, that this was a piece of malice in *Eraſiſtratus*, who did it with a deſign thro' the ſcholars to ſcandalize the maſter.

(*i*) *See the Anatomy of* Hippocrates, *and the Paragraph of* Philiſtion *in the Chapter foregoing.*

We have nothing further concerning *Appollonius*.

Cteſias a *Cnidian* Phyſician came immediately after the former, being coremporary to *Xenophon*. We are inform'd by (*k*) *Galen* that he was of the family of the *Aſclepiades*, and Kinſman to *Hippocrates*. The ſame *Galen* takes notice that *Cteſias* corrected *Hippocrates* for teaching the way of reducing a diſlocated Thigh-bone, pretending that this reduction was to no purpoſe, for the head of the bone being once out of its cavity, it could never be kept in after, what care ſoever were taken; but that it would ſlip out again. We know nothing more concerning *Cteſias* his Phyſick, except that being taken priſoner in the battle, where-

(*k*) Lib. de Artic. comment. 3.

in

in *Cyrus* the younger was beaten by his brother *Artaxerxes Mnemon*, he cured a wound which the latter had received in the fight. After which he practis'd Physick seventeen years in *Persia*, and became as famous a Historian as Physician, by writing the History of *Assyria* and *Persia*, taken from the *Archives* of those Countries.

CHAP. III.

Opinions of Plato *concerning Physick.*

AT this time also *Plato* liv'd, being born in the eighty eighth *Olympiad*. This Philosopher following the steps of *Pythagoras* and *Democritus*, and the other Philosopher Physicians, of whom we have spoken, wrote as they did, of several things relating to the Theory of Medicine, particularly of the Oeconomy of a humane body, and the principles whereof it consists. The *Pythagoreans*, says (*a*) *Elian*, applyed themselves very much to Physick, *Plato* also was very much addicted to it, as well as *Aristotle* and several other Philosophers. We shall take notice here, of what is most considerable upon that subject in the writings of *Plato*, as far as we understand him, which is not always very easie to do. We shall be a little the more large herein, because we meet with divers things which relate to several modern opinions, and others which serve to iliustrate those of *Hippocrates*.

(*a*) Var. Hist. lib. 9. cap. 22

Plato having supposed two universal principles of all things, (*b*) God and Matter, the first form which he supposed Matter to take, was Triangular, and that from these Triangles the four sensible Elements were afterwards produced, the Fire, Air, Water, and Earth; of

(*b*) θεὸς καὶ ὕλη

which all bodies seem'd to him to be compounded.

As for the humane body, he thought that its first formation commenc'd from the spinal marrow, which marrow was afterward covered with a bone, and these bones with flesh. In consequence of this, he held that the links which joyned or fastened the soul to the body were in that marrow, which he call'd the seat of the mortal soul. The reasonable soul he lodged in the brain, which he said was a continuation of that marrow, and look'd upon it as a soil purposely prepar'd to receive the divine seed. As for that part of the soul upon which depend Generosity, Valour and Anger, he plac'd it near the head, between the diaphragme and the neck, that is to say, in the breast; or in the heart, in which he followed *Pythagoras*. He held that the lungs encompassed the heart to refresh it, and to calm the violent motions of the soul which was lodged there, as well by the refreshment which it received from the Air in respiration, as from the liquor which we drink, which he supposed to fall in part into the lungs; (c) which made one of the Ancients say, that *Plato* gave posterity occasion to laugh, by meddling with that which was not his business. But he that said this did not consider that *Hippocrates* and other Physicians before spoken of, were themselves of this opinion, and that *Plato* apparently spoke only after them.

(c) Gell. lib. 17. cap. 11. Macrob. lib. 17, cap. 15.

This Philosopher imagined also another part or sort of soul, which desired not only meat and drink, and all that was necessary for the body, but which was the Principle of all appetites or desire in general. This soul was posted between the Diaphragm and the Navel, it was quartered in the lowest part, and farthest from the head, that it might not by its agitations and commotions, disturb the reasonable soul, which is the best part of us, in its meditations

and

and thoughts for the common good. These troubles or disturbances of the inferiour soul, were excited by Phantasms or Images presented to it by the liver, the liver having been polish'd and made shining, that it might reflect the Images which were communicated to it, to produce trouble, tranquility or pleasure in the inferiour soul, according as the liver is it self troubled by the bitterness of the Bile, or sedate and calm thro' the predomination of sweet Juices opposed to the Bile.

Besides what we have already said of the heart and of the soul lodged there, *Plato* held this further concerning it. The heart, says he, which is at the same time (*d*) the source of the veins and of the bloud, which (*e*) whirls rapidly in all parts of the body, is set (*f*) as a Centinel or Serjeant, that when the Choler is inflamed at the command of the Reason, upon the account of some injustice committed either without or within, by the desire or passions, presently all that is sensibly in the body, disposes it self by opening all its pores to hear its menaces, and obey its commands.

(*d*) Vid. Pag.
(*e*) Περιφέρεται See pag.
(*f*) See pag.

The opinion of this Philosopher concerning the manner of respiration is no less peculiar. He believed that there was no *vacuum* in the world, but that the Air which escaped out of the Lungs and Mouth, in respiration meeting that which surrounds the body without, pushes it so, that it forces it to enter thro' the pores of the skin and flesh, and to insinuate it self into the most remote parts of the body, till it fills the place which the other left, after which making the same way out again by the Pores, it forces that without to enter by the mouth into the lungs in inspiration. We see by this that *Plato* confounded transpiratiou with respiration, pretending that both one and t'other were performed together, as it were by two semicircles.

As for the flesh, he thought it compounded

of water, fire and earth, and a certain sort of sharp leaven, biting and salt.

These are some of *Plato's* thoughts of a humane body in its natural state. As for the causes of its destruction, which are diseases, old age and death, he supposed in the first place that the bodies which are about ours, dissolv'd and melt it continually, after which every substance which gets loose or exhales, returns to the principle from whence it was drawn; he supposes in the second place that *the blood which is*, according to him, *a fluid matter form'd of the Aliments by a peculiar artifice of nature, which cuts and reduces them into small pieces, by means of* (g) *fire, which rises in our stomach after the air or breath.* He supposed that this blood, whose redness was an evident token of the impression of this fire, served to nourish the flesh and generally the whole body, and to fill up the vacant spaces of it, as it were by a sort of watering, or general inundation.

(g) Πῦρ αἰωρούμενον ἔντος, καὶ πνεύματι ξυνεπούμενον.

This being supposed, he maintained that while we were young, this bloud abounding in all parts, not only supply'd what was dissipated or diminished of the flesh, which as was said was perpetual; but after having fill'd up what was wanting, it furnish d matter of increase to the mass of the body, from hence it is, that in our youth we grow and become larger, but when we are advanced in years, more of the substance of our body is spent, than the bloud can supply or restore, therefore we diminish by degrees.

Those principles also of which our bodies consists, which *Plato* calls Triangles, which in our youth were stronger than those of which the Aliments were compounded, reducing them easily to a substance like themselves, become disunited and relaxed, by having so long endured the shock of other triangles, this causes old age, which is followed by death, especially where the triangles, whereof the spinal

marrow

marrow conſiſts, are diſſolv'd and diſunited, ſo that the bands by which the ſoul was faſten'd to it, are intirely broken, and let it looſe.

As for diſeaſes which attack us in all ages, and precipitate the uſual time of death, he ſuppos'd that our bodies being compoſed of the four Elements before named, the diſorders of theſe Elements were the chief cauſes of them. Theſe diſorders conſiſted in the exceſs or deficiency of any of theſe Elements, when they did not preſerve the proportion of their firſt mixture, or when they changed place, leaving their own place for another.

To explain himſelf more particularly, he adds, that the fire exceeding, produced continual and burning fevers, that if the air overballanced, it produced quotidian intermitting Fevers. If the Water, Tertian Fevers, and if Earth, Quartanes. The Earth being the heavieſt of all the Elements, muſt have quadruple the time to move it ſelf in that the fire has, and the reſt of the Elements in proportion.

Plato did not confine himſelf to theſe generals only, but proceeded to the particular explication of the changes that befall our bodies in relation to the bloud and humours which are the immediate cauſes of diſtempers. While the bloud, ſays he, maintains its natural ſtate, it ſerves to nouriſh the body and to preſerve health. But when the fleſh begins to corrupt or to melt, and diſſolve the humour which comes from it, entring into the veins, carries this corruption along with it, and changing the bloud in ſeveral manners, turns it from red to yellow; and bitter, or ſower or ſalt; ſo that that which was pure Bloud, becomes part Bile and Phlegm or Seroſities. What we call Bile, ſays *Plato*, is particularly produced from the diſſolution of the old fleſh, it is an humour that aſſumes divers forms, and is very changeable both as to colour and taſte, but it is chiefly diſtinguiſhed into two ſorts, the yel-

low

low Bile which is bitter, and the black Bile which is ſowre and pricking. As for the Phlegm and Seroſities, or Water, *Plato* ſeems to confound them, or to make but one ſort of humour of them. The Phlegm according to him, is produced from the new fleſh, and the ſeroſities or waters, which are deſigned by the particular names of ſweat or tears, are only the phlegm melted or diſſolved. In another place he ſeems to confound the phlegm and ſeroſities with the Bile, when he ſays, that what we call ſowre phlegm, is the ſame thing with the ſeroſity of the black Bile But in the explication of the effects of theſe humours, he reſtrains himſelf to the two principal, which are (*h*) the Bile and the Phlegm, and he acknowledges that theſe two juices by their mixture with the blood are the cauſes of all diſtempers.

(*h*) *See Pag.*

When the Bile evaporates outwards, or diſcharges it ſelf upon the skin, it cauſes divers ſorts of humours, attended with inflamations, which the *Greeks* call'd (*i*) *Phlegmons*, but when it is confin'd within, it produces all ſorts of (*k*) burning diſeaſes. The Bile is eſpecially hurtful when it is mixed with the blood, it breaks the orders of the Fibres which are according to him ſmall threads ſcattered thro' the blood, that it might be neither too clear nor too thick, to the end that on the one ſide it ſhould not evaporate, and on the other, might always move eaſily in the veins. This Bile continuing its havock, after having broken the fibres of the blood, pierces to the ſpinal marrow, and deſtroys the links of the ſoul before ſpoken of, unleſs the body, that is to ſay, all the fleſh, melting or diſſolving, breaks its force. When this happens, the Bile being overcome, and obliged to depart the body, throws it ſelf thro' the veins upon the lower belly and the ſtomach, from whence it is diſcharged by ſtool and vomiting, like thoſe

(*i*) *See Pag.*

(*k*) Πυρέκαυτα νοσήματα,

that

that flie out of a Town in an uproar, and cauſe in their paſſage *Diarrhœa's* and *Dyſenteries*, and other diſcharges, which prove often healthful.

The ſweet or inſipid phlegm occaſions Tumours, and ſome impurities of the skin, and when it mixes with ſome little bladders of the Air, it is then call'd (*l*) white Phlegm. If this Phlegm mixes with the black Bile, and penetrates into the receptacles of the brain, it cauſes the Epilepſie or Falling-ſickneſs.

(*l*) *A ſort of Dropſie in Hippocrates. See Pag.*

The ſowre or ſalt Phlegm is the cauſe of all diſeaſes, comprehended under the name of *Catarrhs* or *Rheums*, and brings diſorder and pain upon what part ſoever it falls.

We muſt here take notice of the *Idea* which *Plato* had of the *Matrix* or its properties, and ſome of its diſeaſes. (*m*) the *Matrix*, ſays he, is *an Animal, which longs impatiently to conceive, and if it be long diſappointed of bearing Fruit, is is enraged, and runs up and down the whole Body, and ſtopping the paſſages of their Air, it takes away reſpiration, and cauſes great uneaſineſs, and an infinite number of Diſeaſes.*

(*m*) *See Pag.*

Theſe were the ſentiments of *Plato* upon the cauſes of diſeaſes, upon all which we ſhall not trouble our ſelves to make reflections. We ſhall confine our ſelves only to what he ſays concerning the Acidity and ſaltneſs of the humours, it being of importance to our Hiſtory to take notice of it, becauſe of the ſeveral Syſtems that have been ſince built upon that foundation. *Hippocrates* had before ſpoken of the ſowre and the ſalt, but he has mention'd them only upon the account of their effects, without ſhewing their Original, which *Plato* ſeems to have diſcover'd, and therein to have made an improvement upon him.

We may obſerve firſt, that the Philoſopher ſpeaks of an Acidity and ſaltneſs which is naturally in the body in a ſtate of health. Such

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is the sowrness and sweetness of the flesh, which he says, consists of Water, Fire and Earth, and besides that a sowre salt leaven, as has been already observed. He does not say from whence this leaven comes, but by his manner of expressing himself it seems not to be drawn from the common Elements, but to be something different from the Water, Fire and Earth, which have their share apart in the formation of the flesh.

In the second place, *Plato* held a saltness and sowrness, which were præternatural, which are in the humours which cause diseases. He seems further to deduce the sowre and salt from the same source, with the natural sowre and salt, that is from the flesh, which corrupting and dissolving, according to him, infect the blood, and turn it into Bile, and into Phlegm. But this latter sowre and salt are something different from the former, tho' they come from the flesh, for this is an effect of their corruption, the other is the principle of the preservation. But *Plato* not explaining himself any further thereupon, neither shall we enlarge.

He adds a third sort of sowrness, which is that of the black Bile, which of bitter, becomes sowre, when the bitterness which is natural to it is alternated, and subtilized to a certain degree. It may be urged that the *Greek* word which we have translated (*n*) sowre, might as well signifie pointed or sharp, as sowre; both in this latter passage, and in all those before cited. The *Greeks* having only one word, to express both meanings; but tis plain from the opposition in which *Plato* put this word to (*o*) bitter, that the former ought to be translated sowre, and not pointed, which is not so naturally opposed to bitter, as sowre is.

(*n*) ὀξὺ.

(*o*) πικρὸν

Plato speaks elsewhere of sowrness, and holds that it has its Origine from things sharp and pointed, which have been subtilized or at-

tenuated by corruption, and reckons it the occaſion of Fermentations and Ebullitions, which ariſe when the groſs and terreſtrial humours begin to move, and to ſwell or riſe up.

It is obſervable that *Plato* to theſe words ὀξύτι, ὀξέα; and ἄλμυρον, ἁλμυρά. which are Adjectives, joyns the ſame Subſtantive that *Hippocrates* did, which is δύναμις which according to the ſenſe of *Hippocrates*, may be tranſlated by the words *force*, *power*, *faculty* or *virtue*, as well as by the words *ſavour* or *taſte*, δύναμις ὀξέα, *Sapor Acidus*, *ſowre taſte*, as *Serranus* tranſlates it; as for the reſt, *Plato* thought as *Hippocrates* did, that diſeaſes had their fixed periods for duration. As the time of the life of every Animal is regulated by its lot when it comes into the world, this time can neither be haſtened nor delayed, but by an effect of the paſſions; which come likewiſe themſelves by a ſort of neceſſity. So likewiſe diſeaſes muſt of neceſſity have their courſe, and we ought rather to ſeek to temper them, and ſtop their progreſs, by means of (p) *prudent diet and exerciſe*, than by *medicines*, eſpecially thoſe which purge, which ought never to be uſed but in caſes of extremity, otherwiſe of a ſmall evil you make a great one, and of a ſingle one many.

(p) *See the method of Hippocrates in acute diſeaſes.*

By this we may ſee, that *Plato* did not deviate much from the principles of *Hippocrates*, and as he lived at the ſame time with him, or very near it, being born in the eighty eighth *Olympiad*, 'tis reaſonable to believe, that he took many things out of his writings, having teſtified as he did, abundance of eſteem of him. We may ſee by what has been ſaid before (q) the ſentiments of *Plato* concerning the *Gymnaſtick* Medicine.

(q) *See the general maxims of* Hippocrates.

We find in *Galen* the deſcription of ſome medicines which bear *Plato*'s name, as if he had been the inventor of them, but they were manifeſtly ſome other *Plato*'s, or rather the name

name of this Philoſopher was put upon them, to give them the more credit. We ſhall cloſe with *Plato*'s ſenſe of the qualities to be required in a Phyſician. There ought to be, ſays he, in every great City good Phyſicians, who beſides the ſtudy required to learn their profeſſion, have liv'd in their youth, amongſt multitude of ſick people, and have themſelves run thro all ſorts of diſtempers, being naturally infirm or *Valetudinarians*. This maxim is directly oppoſite to that of *Hippocrates* who requires that a Phyſician ſhould be of a very healthy conſtitution.

Some have obſerved that *Plato* deſignedly choſe the Academy, which was the unhealthieſt place of all *Athens*, to reſide in with his ſcholars, only becauſe it was unhealthy, out of a perſwaſion that the infirmity of the body, render'd the mind more vigorous. But we muſt beg leave to doubt, whether this was his Motive or not.

CHAP. IV.

Nicomachus, Ariſtotle's *Father.*

Ariſtotle's Father, whoſe name was *Nicomachus*, liv'd about the ſame time with *Plato*. He was of *Stagyre* in *Macedonia*, and Phyſician to King *Amyntas*, Father of *Philip*. He was of the *Aſclepiades* as well as *Hippocrates*, and pretended to be deſcended from a Son of *Machaon*, of whom we have ſpoken before, who bore the ſame name with himſelf. This Phyſician wrote according to *Suidas*, ſix books of Phyſick, and one of Natural Philoſophy, but we have nothing of them remaining.

CHAP.

CHAP. V.

Ariſtotle.

WE ſhould ſpeak here of ſome Phyſicians, who liv'd before this Philoſopher, and were cotemporaries to his father, but after having ſeen what *Plato*, who was his maſter, contributed to the advancement of Phyſick, we thought it convenient immediately to ſubjoyn what his ſcholar further added.

Ariſtotle wrote two books Entituled (*a*) of Phyſick, but there are none of them remaining; nor thoſe the Title of which was (*b*) of Anatomy: *Diogenes Laertius* aſcribes to him another book, the title of which was (*c*) of the *Stone*; this book is tranſlated into *Latin*, in the *Theatrum Chymicum* with another, which treats of the perfect *Magiſtery*; that is to ſay, of the Philoſophers Stone, but both theſe books are evidently ſupoſititious.

(*a*) Ἰατρικὰ. Diogen. Laert. in vit. Ariſtot.

(*b*) Ἀνατομῶν & ἐκλογὴ Ἀ. ναιομῶν.

(*c*) Περὶ τῆς λίθου.

If *Ariſtotle* had ever writ any book, under the title mentioned by *Diogenes Laertius*, ſuppoſing that we ought to underſtand by the Stone, the Philoſopher's Stone, this book would unqueſtionably have made more noiſe, amongſt the Ancients, whereas we find neither tract nor footſtep, in all the Authors extant, that wrote during the ſpace of five hundred years, which were elaps'd between the Author of this pretended book, and him that quotes it. It is not impoſſible, but that in the time of the later, the book in queſtion was attributed to *Ariſtotle*, but it is more probable, that there is ſome fault in the Text. We ſhall have occaſion to ſpeak more of this, in the Chapter of *Theophraſtus* which comes next.

But it was not after this manner that *Ariſtotle* imployed himſelf in Phyſick, 'twas in writing theſe other books which we firſt mentioned

ned. But ſince theſe books are loſt, we ſhou'd be obliged to conclude here, what concerns the Phyſick of this Philoſopher, if his Hiſtory of Animals, and of their parts and Generation were not happily preſerved, wherein we find many curious things, relating to the Hiſtory of Animals in general, and of their Anatomy in particular. (*d*) *Alexander* the Great, whoſe maſter he was, being inquiſitive into the nature and different properties of Animals, obliged him to this task, and furniſhed him for it, with the ſumm of eight hundred Talents, which amount to almoſt a million of Gold, beſides ſeveral thouſand men, in the ſeveral parts of *Aſia* and *Greece*, who had Orders to obey him, and to inform him of all that hunting and fiſhing had taught them, and to keep on purpoſe all ſorts of Animals, to diſcover what was peculiar to them.

(*d*) Plin. lib. 8. 16. Athen. lib. 9. cap. 23 & lib. 8. cap. 11.

With theſe helps, a perfect work upon this Subject might have been expected. Nevertheleſs the Antients themſelves took notice, that he advanced many a thing contrary to fact. He may upon this account be excuſed, by ſaying that he took them upon Credit from others, not having been able to act or view every thing himſelf. But ſuppoſing he were in ſome things obliged to truſt to relations. As for Example, for certain Properties of Animals which only chance could diſcover, there are others, in which he ought to have made his enquiries himſelf, or at leaſt to have been preſent, and directed thoſe that were his *Operators*. Of this nature are thoſe things which relate to Anatomy, what opinion can we have of his exactneſs in this particular, when we hear him affirm, that all Animals have flexible necks, compoſed of *Vertebræ*, except Wolves and Lyons, in which the neck conſiſts of but one bone, and that the bones of Lyons have no marrow againſt all experience. (*e*) For his other Errours in the Anatomy of a *Lyon* and

Eagle

Eagle and a *Crocodile*, thoſe that are curious may conſult the learned *Borrichius*.

Thoſe that publiſht the diſſection of a Lyon at *Paris*, in the *Academy* of *Sciences* ſome years ago, have taken care to ſhow, the Errours of this Philoſopher, in the Anatomy of that Beaſt. All that they obſerve, may in fact be true, except one paſſage, in which they ſeem to make *Ariſtotle* ſay, what he never thought of. We find theſe words in one of his books (*f*) φαίνεται λέων τῶν ζώων απάντων τελεώτατα μέρει λαμβάνων τῆς τοῦ ἄρρενος ἰδέας which the *Latin Interpreter* renders thus, *videtur Leo Animalium omnium perfectiſſimum Animal, in aſſumendo maris formam.* Theſe Gentlemen explain theſe words, as if *Ariſtotle* had meant that the Lyon has, by way of Excellence, and beyond all other Animals, the viſible and apparent marks of the perfection of his Sex. Theſe are their own words, and they urge as a proof, that the Philoſopher was miſtaken that the *Urethra* of a Lyon, that is the channel of the *Virga*, does not appear outward above three inches and a half. Their concluſion had been juſt, if *Ariſtotle* had meant as they think, and *Borrichius* with them that the Lyon of all male Animals, had the parts which diſtinguiſh'd the Sex moſt large and apparent. But this in my opinion, was fartheſt from his thoughts, for I ſuppoſe he meant no more, than that the Lyon, is of all male Animals, the eaſieſt to be diſtinguiſh'd from his Female, by his Maſculine Air, or that diſtinguiſhes himſelf from all other Males, by a fierce and truly Maſculine Air, which is peculiar to him. I tranſlate the *Greek* word ἰδέα by the *French* word *Air*, which might be rendred *Species* in *Latin*, which anſwers exactly to the *Greek*, the Etymologie being the ſame.

The diſſections that *Ariſtotle* made, of ſeveral different ſorts of Animals, Quadrupeds, Birds, Fiſhes and Inſects, had taught him divers things

concerning the use of the parts of each of these Kinds. We shall not go about to examine here, what he delivers of the difference of their parts and uses, because that would lead us too far from our Subject. We shall only touch here in a few words, upon what relates to the structure and use of parts, common to all perfect Animals, such as Men, and all Quadrupeds.

Aristotle esteem'd the heart, to be the Origen and Source of the veins and blood. The blood, says he, goes from the heart into the veins, (*g*) but it comes not from any part into the heart. He says that there come two veins out of the heart, one from the right side, which is the largest, and the other from the left side, which is the least, which he calls the *Aorta*, (where by the by) we may take notice, that this Philosopher (*h*) as *Galen* says, is the first that gave that name to the great Artery, which proves that the book (*i*) of the Heart, wherein this name is found, is not *Hippocrates's*. *Aristotle* thought that these two veins, distributed the blood to all parts of the body. He says elsewhere, that there were in the heart three Cavities, which he calls ventricles. Of these three ventricles, that in the middle, of whose scituation he gives no other account, is the common principle of the other two, altho' it be the least; the blood which it contains is also the most temperate and pure. The blood of the right ventricle is the hottest, and that of the left the coldest. This latter ventricle being the biggest of the three. These three ventricles, says he, communicate with the lungs, by vessels different from the two great veins, which disperse themselves thro' the whole substance of the Lungs.

He made not only the veins of the vessels, which contain blood to come out of the heart; but he would have the Nerves also to take their Origine from thence; for which opinion this

(*g*) De Part. An. lib. 3. cap. 4. *Those that find the Circulation of the Blood in Aristotle, will have some difficulty to get over this Passage.*

(*h*) Hist. Anim. lib. 3. cap. 5.

this was his ground, (*k*) The biggeſt Ventricle of the Heart, ſays he, contains ſmall Nerves, and it is a true Nerve in its extremities, having no Cavity, and being ſtretched after the manner of Nerves in the place where it terminates, towards the Articulation of the bones. He ſays alſo in another place, (*l*) that there are abundance of Nerves in the heart, which are of great uſe, becauſe the motions come from thence, which are made by contracting and extending.

(*k*) Hiſt. An. lib. 3. cap. 5.

(*l*) De part. Anim. lib. 3. cap. 4.

By this latter paſſage he ſeems to deſign the Tendons, which ſerve to dilate and contract the heart, and if we have obſerved before that *Hippocrates* confounded the Nerves with the Tendons and Ligaments, *Ariſtotle* does not appear to have diſtinguiſhed them any better, nor to have known the uſe of the true Nerves.

In another place he affirms, (*m*) that the Nerves are not continuous, but ſcatter'd here and there, about the places of the Articulations, by which it is viſible, he meant the Tendons. If he had known the uſe of the Nerves, he would not have ſaid, (*n*) that none but the parts which had blood, could feel or had ſenſation; nor would he have maintained (*o*) that the fleſh is the proper Organ of ſenſation; as for motion, if he attributes it to the Nerves, or ſays 'tis made immediately by the Nerves, 'tis eaſie to ſee, that the Nerves there meant, were either the Tendons or Ligaments.

(*m*) Hiſt. Animal. lib. 3. cap. 5.

(*n*) De part. Animal. lib. 2. cap. 10.

(*o*) De par. Anim. lib. 2. cap. 1.

As for the common principle of motion and ſenſation, *Ariſtotle* places it in the Heart, which he looks upon alſo as the principle of the nouriſhment of all the parts of the body, by the means of the blood which it ſends to them, as the *Focus*, which contains the natural fire, upon which depends life; as the place where the paſſions have their birth, and where all the ſenſations terminate. In a word, as the true ſeat of the Soul, and that not becauſe the Nerves have their Origine from thence as ſome

imagine, but because it is the reservatory of the blood and spirits. He formally maintains (p) that the spirits cannot be contained in the Nerves.

(p) l b. de Spiritu.

But if *Aristotle* attributes such noble uses to the heart, the brain was in his opinion but a heap of Water and Earth, without blood and without sense. The office of this Cold Lump was, says he, to refresh and moderate the heat of the heart. But besides that, he gives elsewhere this Office to the Lungs, he does not account for the manner how the brain should be capable of discharging it. And altho' the brain be plac'd immediately upon the spinal marrow, and fix'd to it, yet he pretended that the substance of that marrow was quite different from that of the brain, being a sort of blood prepar'd for the nourishment of the bones, and consequently hot, whereas the other was cold. He made otherwise so little of the brain, that if he did not absolutely reckon it amongst the excrements, he thought it ought not to be ranked amongst the parts of the body, which had any continuity or union with the rest, that he look'd on't as a substance of a peculiar nature, and different from all the rest of the body.

As for the rest of the *Viscera*, as the Liver, the Spleen, and the Kidneys, he thought that their first and chief usage was to support the veins, which would be pendulous but for them, and to strengthen them in their place. Besides this first use, he assigned them some others. The Liver helped to the digestion of the meat in the stomach and the guts, by the warmth which it imparted to those parts; of which we shall speak more particularly in the Sequel. The Liver was not of such universal use, and is, according to him, but accidentally necessary to collect and concoct the Vapours which rise from the Belly; hence it is, that Animals, in whom these vapours take another course,

course, have but a very small Spleen, as Birds, and Fishes, whose feathers and scales are form'd and nourish'd out of this moisture. And these Animals for the same reason, says he, have neither kidneys nor bladder.

(q) The Kidneys also, according to him, are only for conveniency; their office is to imbibe part of the excrement which goes to the bladder in Animals, in whom this Excrement is in too great abundance, in order to ease the bladder. He adds a little after, (r) that the humours filtre, or run thro' the substance of the reins, in which he seems to touch upon the use afterwards found for these parts, but he speaks of it very obscurely.

(q) De part. Anim. lib. 3. cap. 7.

(r) Ib. cap. 9.

(s) The Testicles also are parts, made by nature for conveniency, and not of absolute necessity. He says, that there are two venous channels that come from the *Aorta* into the Testicles, and two others which come from the Kidneys, that these two latter contain blood, but the former none; that there comes out of the head of each Testicle another channel, bigger and more nervous, which bending backwards, and growing less, re-ascends towards the former, being contained in the same Membrane, which proceed to the root of the *Virga*. He adds, that this last Channel contains no blood, but a white liquor, and terminating at the *Virga*, or neck of the bladder, it meets there with an opening, which goes towards the *Virga*, round about which there is a sort of (t) husk or bark.

(s) Hist. Anim. lib. 3. cap. 1.

This supposed, he says that when the Testicles of any Animal are cut off, all these channels spoken of shrink up, and that 'tis upon this retraction that those that are castrated cannot procreate; as a proof of this, he instances in a Cow, which being leaped by a Bull after he was guelded, before these channels of the seed were retracted, proved with Calf. In another place, he explains himself more at large

(t) Οἷον κέλυφος

concerning the use of the Testicles, saying, (v) That they are no part of the channels or receptacles of the Seed, and have no communication with them, but serve only as a weight to draw them downwards, and to retard the motion of the Seed, as Weavers fasten Stones to their Tackle. And as a proof of the uselesness of the Testicles, for the principal intention, he brings the example of Fishes and Serpents, who wanted, as he thought, those parts, yet did engender.

(v) Hist. An. lib. 1. cap. 4.

(x) He held, that the conception was made by the mixture of the Seed of a Man, with the menstrual blood of a Woman in the Matrix, allowing no share to the Seed of the Woman, which according to him was only an excrement of the Matrix, which some emitted, others not, yet were not for that less fruitful, or less sensible of the Pleasure of Coition, this Pleasure arising from a titillation caused by the afflux of the Spirits into the parts of Generation.

(x) De Generat. Anim. lib. 1. cap. 20.

As for the place and manner of digesting the food, *Aristotle* says, That the Aliment is first prepared in the mouth of Animals, whose food requires to be wet or mash'd; but we are not to think that any sort of concoction is perform'd there, the meat is only reduced into small parts, so that it may be more easily digested and penetrated after 'tis descended into the superior and inferior Ventricle, which are both destin'd to this Office, that is, to digest the Aliments: And as the Mouth is the opening by which the nourishment enters unprepared, and the *Oesophagus* is the Tunnel by which it descends into the upper venter or the ventricle, there is need of more openings to carry the nourishment to all the parts of the body, from the belly and intestines, as out of a Cystern; and these openings or pipes are the veins of the Mesentery. As Plants, says the Philosopher, draw their nourishment by their Roots,

Roots, which are diſperſed in the Earth, ſo Animals draw theirs by theſe veins, which are as ſo many Roots, to draw from the Belly and Inteſtines the juice therein contained, theſe parts being to Animals as the Earth is to Plants. He ſays alſo, That theſe veins are branches of the great veins, and of the *Aorta* which go to the inteſtines. As for the *Omentum*, *Ariſtotle* thought that it aſſiſted in conjunction with the Liver to the concoction of the Meat, warming the parts to which it is contiguous with its Fat which is hot.

In explication of what has been already ſaid, he held farther, that the Coction of the Aliments was performed partly in the ſuperior Venter, and partly in the inferiour, that the maſs of the Aliments being yet too freſh, and not being ſufficiently concocted, while it is in the ſuperior Venter, that is, the Stomach, and being depriv'd of all its Juice, and all that is uſeful in it, ſo that nothing remains but thick excrement, when it comes at the bottom of the inferiour Venter, there muſt neceſſarily be ſome ſpace between theſe two, in which the nouriſhment is changed, and is neither crude nor excrement. This ſpace, ſays he, is the thin Gut called *Jejunum*, which is immediately joyned to the ſuperior Venter, and by conſequence lies between that Venter, wherein the Aliments were in part crude, and the bottom of the inferiour Venter which contained nothing but excrement.

Theſe are the places, according to *Ariſtotle*, wherein digeſtion is performed. This digeſtion was, according to him, a ſort of *Elixation*, that is, he thought, that the Aliments were prepared in the body, much after the manner that meat is boyled in a Pot, by means of the heat of the Neighbouring parts, the chief of which were, as we have obſerved, the Liver and the Cawle.

We may see by this Gut which he calls *Jejunum*, and the distinction, that he makes elsewhere between the *Colon*, the *Cæcum* and the *Rectum*, that the Guts were somewhat better distinguished than in the time of *Hippocrates*, who seems to have acknowledged but two, the *Colon* and the *Rectum*, as we have already taken notice.

The use of the Lungs and manner of respiration, according to *Aristotle* were these. The Heart being inflated by too much heat, obliged the Lungs and Breast to swell and move, and by consequence to receive in the Air, which insinuating itself into the heart, refreshed it in its entrance, and returning carried off the thick hot vapours exhaling from it. and serv'd at the same time to form the voice, the Air being necessarily obliged to enter into the Lungs as they rise for fear of a void, which is a thing nature abhors.

(y) Hist. Anim. lib. 1. cap. 21. (y) Of the structure of the Ear *Aristotle* has not delivered much. He observes only, that 'tis turned within in the form of a Shell which terminates at a bone, which, says he, is like to the Ear, and whither the sound comes, as the last vessel which receives it. There is no passage from thence to the Brain, but there is one goes to the Pallat, and a vein which descends from the Brain to that place, that is, to the Bone of the Ear. (z) He says elsewhere, that hearing is produced by means of the External Air which moves the internal Air, or the Air incloſed in the Ear; and he adds, that if the Membrane of the Ear be indispoſed, we cannot hear, for the same reason, we cannot see when the Tunicle of the Eye is in the same Condition.

(z) De Anima lib. 2. cap. 8.

(a) De generat animal lib. 2. cap. 6. (a) The Nose is divided into two Channels by a Cartilage. It has two veins, which are joined to the Brain, but they come from the Heart, these go into the Channel, which is the Organ of smelling, as it receives the External Air, and all that is diffused thro it.

The

The Fleſh, as we have obſerved already, is the Organ of Feeling. The Tongue of Taſting, being ſoft and ſpongy, and of a Nature approaching to that of the Fleſh.

(*b*) The Eye reaches into the Brain, and is ſituated on either ſide under a little vein. (*c*) The humour which is in the Eye which cauſes viſion, is what we call the ſight. (*d*) The Eye of all the Organs of ſenſation has this peculiarity, that it is moiſt and cold, or that it contains a humour that is moiſt and cold, which is not there at firſt, or which is not at firſt in its perfection, but is ſeparated or diſtill'd from the pureſt part of the moiſture of the Brain, by the Channel that goes to the Membrane of the Brain.

(*b*) Hiſt. An. lib. 1. cap. 11.
(*c*) Ib. cap. 9.
(*d*) De Gen. An. lib. 2. cap. 6.

'Tis very plain from what has been ſaid, that *Ariſtotle* allow'd the Nerves no part in the production of ſenſation. Nor indeed could he acknowledge the Nerves or their office, retaining the Idea which he had of the Brain. The Diaphragme, which he calls *Diazoma*, or the Membrane which ſeparates the lower Belly from the Breaſt, has, according to *Ariſtotle*, no other buſineſs than to divide theſe two Cavities, that the upper, which is the Seat of the Soul, may not be infected by the vapours which riſe from the lower.

This is the ſum of what we could collect from the writings of this Philoſopher concerning Anatomy. And we may obſerve, that both he and *Plato* call'd indifferently by the name of Veins the Veins properly ſo call'd, and the Arteries; that they did not give the name of Artery to any thing but the Wind-pipe; which they call'd (*e*) *Aſpera Arteria* from whence we may infer, that when we find in (*f*) *Hippocrates* the word Artery in the ſenſe of the Moderns, that this word has been foiſted in, or that the Books in which 'tis found are not Genuine.

(*e*) Τραχεῖαι, *rough, or unequal in oppoſition to the Arteries properly ſo called, and by the Antients named,* λεῖαι Ἀρτηρίαι, læves Arteriæ *ſmooth Arteries.*
(*f*) *See the next Vol. lib.* 1. *cap. of* Eraſiſtratus.

The

The only place that I know of, wherein *Ariſtotle* ſeems to give the name of Arteries, to the Arteries properly ſo called is in his Book of the Spirit, wherein he ſays that the Skin is compos'd of a Vein, an Artery, and a Nerve, Of a Vein, ſays he, becauſe the Skin yields Blood when 'tis prick'd: Of a Nerve, becauſe it can extend it ſelf: Of an Artery, becauſe 'tis tranſpirable. *Ariſtotle* ſeems here to have deſigned the real and true Arteries, and to allot to them only Spirit, according to the opinion of *Praxagoras* and *Eraſiſtratus*, of whom we ſhall ſpeak hereafter; which opinion perhaps they borrowed of him. Perhaps alſo this Book was none of *Ariſtotle*'s.

We muſt make one obſervation more concerning the Anatomy of *Ariſtotle*, which is, that he never diſſected any thing but Brutes, and that in his time they durſt not Anatomize a Humane body. Which he inſinuates himſelf in theſe words (*g*), *The inward parts of mens bodies are unknown, for we have nothing certain thereupon, but we muſt judge of them by the reſemblance which we ſuppoſe them to have to the parts of other Animals, which anſwer to each of them.* I am ſurpriz'd (*h*) that *Riolan* ſhould maintain the contrary, and more that he ſhould endeavour to prove it from paſſages of *Ariſtotle*, which are nothing to the purpoſe; but he is not the only one, whoſe Prejudice and Bigotry for the Antients, has cauſed to make ſuch falſe ſteps. We ſhall have occaſion to ſay ſomething more upon this ſubject in the firſt Book of the next Volume. *Ariſtotle* wrote alſo ſome Books of Plants, of which there are ſome yet remaining, but he treats of them rather as a Philoſopher than a Phyſician.

(*g*) Hiſt. An. lib. 1. cap. 16.

(*h*) Anthropograph. lib. 1. cap. 4.

He was born in the ninety ninth Olympiad, and he dyed the 3d year of the hundred and fourteenth Olympiad, aged by this account about ſixty three. He was the Son of a Phyſician,

ſician, and of the family of the *Aſclepiades*. He belonged alſo to Phyſick another way, which is not much for his honour. (*i*) *Epicurus* reproaches him with having ſpent his patrimony while he was young in debauchery, and that after he had been ſome time a Souldier, he betook himſelf to ſelling (*k*) of Antidotes about the Markets, till *Plato*'s School being open'd, he applied himſelf to the ſtudy of Philoſophy under him.

(*i*) Diogenes Laertius, & Heſychius Mileſius in vita Epicuri.

(*k*) *We ſhall conſider in the ſequel the meaning of the word* φαρμακοπωλεῖν *uſed by* Diogenes Laertius *on this occaſion.*

CHAP. VI.

Theophraſtus.

Theophraſtus, who ſucceeded *Ariſtotle*, took upon him the management of his School, and after his death did ſomething likewiſe towards Phyſick. The moſt conſiderable of his works which remain to our times are his Books of Plants. But as Plants may be conſider'd either as a part of Agriculture, of Natural Hiſtory, or of Phyſick; *Theophraſtus*, as well as *Ariſtotle*, ſeems to conſider them chiefly as a Naturaliſt, and ſeems rather to have examined their Growth and Termination, and the parts whereof they are compoſed, than their Medicinal properties, altho ſometimes *en paſſant* he touches upon them too. But he having deſcrib'd ſeveral, we ſhall be oblig'd to take farther notice of him upon this account with *Dioſcorides*.

There are yet ſome ſmall pieces of his remaining, concerning the Vertigo, Swooning, Sweat, and the Palſie, of which he treats rather as a Philoſopher than a Phyſician; that is, he is inquiſitive after the Cauſes of theſe Diſtempers only, without ſpeaking of any Remedies. He ſays, that Vertigos come when

when ſome ſtrange ſpirit or ſuperfluous moiſture goes into the Head, or as he expreſſes it, about the Head, whether this comes from any ſort of Food, as from Wine, or from any other humour, or from turning the Head round. For, adds he, the place about the Brain, or the Brain (an uſual manner of expreſſion among the *Greeks*) is naturally moiſt, and when any foreign Spirit gets in, it does violence after it is got in, and forces the natural moiſture into the veins, cauſing it to turn round, ſo that this Spirit has the ſame effect, as if any body turn'd the Head round, it being indifferent whether it be done inwardly or outwardly.

The Palſie ariſes from a chilneſs, or privation and want of Spirits or Spirit. For, ſays he, the Spirit is the cauſe of heat and motion, ſo that if it becomes motionleſs, the blood or moiſture neceſſarily grow chill. And for this reaſon we find the Feet be numm'd, and ſometimes the upper parts, when they are preſſed by a Chair, or any other way, this compreſſion ſtopping or interrupting the Spirit, that it cannot move as uſual, cauſes the Blood to grow cold.

By what has been ſaid, we may ſee that this Philoſopher ſuſpected the Nerves on theſe occaſions, no more than *Hippocrates* did, and was no better acquainted with their uſe than his Maſter *Ariſtotle*.

We have alſo a Book of *Theophraſtus* of Stones, wherein he treats of ſeveral ſorts of Stones, as well Genuine as others, of their nature, the manner of their formation, and the places where they are found, *&c.* And as we may ſee by the Catalogue of his Writings, he gave to ſome of them the ſame Titles that *Ariſtotle* had done before to his; perhaps the ſingular number was ſubſtituted for the plural, in the Title of the Book of *Ariſtotle of the Stone*, of which before.

CHAP.

CHAP. II.

Heraclides *of* Pontus.

ALmoſt at the ſame time there liv'd another Philoſopher, who engag'd in Phyſic. This was *Heraclides* of *Pontus*, who ſtudied partly under *Speuſippus* the Scholar of *Plato*, and partly under *Ariſtotle*. This *Heraclides* writ a Book of the cauſe of Diſeaſes, and another entituled περὶτῆς ἄπνυ; What he call'd ἄπνυς, that is, *without reſpiration*, was a diſeaſe, in which ſometimes, as our Author affirms, men lay thirty days without breathing, as if they were dead, yet the body did not corrupt. We have ſeen before that *Empedocles* cured a woman of this diſtemper, which is a ſort of ſuffocation of the Matrix. *Diogenes Laertius* reckons fourteen famous men of the name of *Heraclides*, of which two were Phyſicians, and not counting him of whom we are ſpeaking. The firſt, who was the eighth of the fourteen, was Scholar to *Hiceſius* a Phyſician, of whom we ſhall ſpeak hereafter; the ſecond was a famous Empirick of *Tarentum*, whoſe Hiſtory we ſhall likewiſe give. To all theſe *Heraclides*, we may add *Hippocrates* Father, and *Heraclides Erithreus*, of whom alſo hereafter.

CHAP.

CHAP VIII.

Diocles.

'TIs time, to quit the Philosophers, and return a little back to re-assume the Physicians. The first of this Profession after *Hippocrates* and his Family, that made any noise in the world, was *Diocles Carystius*, whom the *Athenians* for that reason called the (*a*) *Second Hippocrates*. (*b*) All the Antients agree, that he came presently after the Father of Physick, whom he succeeded very near both in time and reputation. He's suppos'd to be Author of a Letter yet extant, Addressed to *Antigonus*, King of *Asia*, which shews, that *Diocles* lived in his time, and not in the time (*c*) of *Darius* Son of *Hystaspes*, as two modern Authors have written. But the Chronological Errors which we have detected upon the occasion of the pretended Letters of *Hippocrates*, shew that we are not to rely much upon proofs of this nature, this Letter of *Diocles* being no less to be suspected than the others. Those that place *Diocles* in the time of *Darius*, Son of *Hystaspes* are manifestly in an errour. Others have gone on the other side too low, if I be not mistaken. But however it be, we find in this Letter rules for preservation of health, which consist in foreseeing Diseases by certain signs, and preventing them by certain Remedies. The Body is there divided into four parts, the Head, the Breast, the Belly,

(*a*) Theodor. Priscians.

(*b*) Plin. lib. 26. cap. 20. Celf. Præfat.

(*c*) Tiraquell. de Nobil. cap 21. *and after him* Wolfgangus Justus *in his* Chronologia Medicorum. *Who also holds, that he lived both under* Darius *the Son of* Hystaspes, *and under* Antigonus, *tho between those two Princes there passed two entire Centuries.*

Belly, and the Bladder; and there are Medicines there preſcrib'd to preſerve theſe parts, from their uſual Diſtempers. He preſcribed Gargariſms to purge the Head and Frictions. For the Breaſt he adviſes vomiting after Meals, and Faſting. He ordered the Belly to be kept open, not by Medicine, but by proper Diet, ſuch as Blites, Mercury, Garlick boyled, the Herb *Patience*, Colwort Broth, confections with Honey. For the diſtempers of the Bladder he appointed ſome Diuretick Medicines, ſuch as the Roots of Selery and Fennel boyl'd in Wine, with the water of the Decoction of *Daucus Smyrnium*, of Elder or Chiches.

Diocles wrote ſeveral Books of Phyſick which are loſt. Amongſt the reſt was one of Diſeaſes, their Cauſes and Cure, a fragment of which is cited by (*d*) *Galen*, concerning the Diſeaſe called the Melancholick or Flatulent Diſeaſe, wherein *Diocles* ſpeaks thus. There is a Diſeaſe, whoſe ſeat is about the Stomach, which ſome call Melancholy, others Flatus, or Wind, in which, after eating things hard of digeſtion, men ſpit abundance of very clear Spittle; their Belches are ſowre, with Wind and heat in the Hippocondria, with a rumbling motion, not at firſt, but ſometime after, and often violent pain in the Stomach, which extend in ſome even to the back. After the Meat is perfectly digeſted all ceaſes and returns again after eating. The ſame ſymptoms ſometimes take a man faſting, and ſometimes after Meals, and force him to throw his victuals undigeſted up again, and ſometimes bitter hot phlegm, or ſo ſowre as to ſet their Teeth an edge. Theſe diſtempers for the moſt part come in youth; but come when they will, they hold a long time. We may ſuppoſe they that are troubled with it, have too much heat in the veins which receive the nouriſhment from the Stomach, and that the Blood which they contain is thereby thickned;

(*d*) De Locis affect. lib. 3. c. 7.

ned. For it is plain that those veins are obstructed or stopt, from this sensible proof that the nourishment is not distributed thro the body, but remains crude upon the stomach, instead of passing into the Channels which ought to recieve it, and going the greatest part of it into the lower Belly, it is thrown up the next day by vomit. Another proof that the heat is greater than naturally it ought, is not only the heat which the parties feel, but the immediate relief they find by taking cold things. *Diocles* adds, that some hold that in these distempers the orifice of the Stomach, which is joined to the Guts, is inflamed, and that this inflamation causes the obstruction, and hinders the aliments from descending in due time into the Guts, and that by their stop the inflation of the Stomach, the heat, and other symptoms before mention'd are occasioned.

Diocles had a peculiar opinion of Fevers. We must judge, says he, of things which we cannot see, by those which we can see; we observe that external inflamations, abscesses and wounds are attended by Fevers, therefore when a Fever takes any body, though we cannot externally discover any abscess, wound, or inflamation, we must however believe that there is some such thing within the body.

His practice was much the same with that of *Hippocrates*. He blooded and purged after the same manner, and upon the same occasions. His particular method in every distemper may be seen in (*e*) *Celius Aurelianus*. The same Author reports, that *Diocles* caused all those that were troubled with the Iliack passion to swallow a Leaden Bullet, a Medicine of which I find no mention in *Hippocrates*, and which might perhaps be of *Diocles*'s own invention. He distinguished between the *Ileus* and *Chordapsus*, which two names *Hippocrates* seemed to give to the same distemper.

(*e*) Acuti Pass. l. 3 c. 17.

Diocles

Diocles ſignified by the former of theſe names a diſtemper of the *inteſtina tenuia*, and by the latter of the *inteſtina craſſa*.

He practiſed alſo Surgery, and invented an inſtrument to draw out the head of a Dart when it was left in the wound; which was called by his name in *Celſus* his time. He invented alſo the manner of (*f*) Bandage for the head, which went alſo by his name.

(*f*) Galen de Faciis.

Galen obſerves, that this Phyſician was the firſt that wrote of Anatomical Adminiſtration, that is, of the manner and order of diſſection, for the better diſplaying the parts of the body. He gave at the ſame time this account for the Silence of thoſe that preceded him, and of the motives that induced him to write upon that ſubject. (*g*) Before *Diocles*, ſays *Galen*, Phyſick being almoſt entirely limited to the family of the *Aſclepiades*, the Fathers taught their Sons Anatomy, and bred them from their infancy to the diſſection of Animals. So that it going from Father to Son by way of Manual Tradition, it was needleſs to write of the manner, becauſe it was as impoſſible they ſhould forget it as their Alphabet, which they learnt almoſt at the ſame time. But the Art of Phyſick ſpreading beyond this family, by means of the Scholars of *Hippocrates*, *Diocles* wrote upon this ſubject in favour of thoſe whoſe Fathers were not Phyſicians.

(*g*) De Admin. Anatom. lib. 2.

Thus far *Galen* of *Diocles*, who nevertheleſs by *Galen*'s own report had made no great progreſs in Anatomy. He ſatisfied himſelf with what his predeceſſors had done, who were no great Anatomiſts, as we have already obſerv'd.

Galen teſtifies likewiſe for *Diocles*, that he practiced Phyſick out of a principle of Humanity, as *Hippocrates* had done, and not for Pront or Glory, which were motives upon which other Phyſicians acted. He ſpeaks of

him elsewhere as a great man in his Art, and affirms, that he was master of it in every part.

Athenæus mentions a piece of *Diocles* which treated of Poysons, and another which teaches (*h*) the manner of dressing victuals. *Athenæus* tells us of several other antient Physicians that wrote upon this latter subject, and mentions amongst others *Philistion*, whom we have spoken of before, *Erasistratus*, *Philotimus*, *Glaucus*, and *Dionisius*. Their design in probability was not so much to please the taste as to render the food more wholesom. Nevertheless *Plato* complains (*i*) that the Art of Cookery was crept into Physick under pretence of dressing for health, whereas it had the quite contrary effect, and he asserts, that this Art is just of as much use in Physick, as (*k*) the Art of washing and perfuming is to the Gymnastick, of which we have already spoken. He calls the art of Cookery and the art Washing and Beautifying, the flatterers of Physick and Gymnastick.

Diocles wrote likewise the distempers of Women. He compos'd also a Book, entitled of the weeks, wherein he treated undoubtedly of the critical days after the manner of *Hippocrates*. There was also another *Diocles* of *Chalcedon*, who is cited by (*l*) *Galen*, but I know not when he lived.

(*h*) This Book was entitled Ὀψαρτυτικον.

(*i*) Ὀψοποιητικὴ.

(*k*) Κομμωτικὴ

(*l*) Medicament. local. l. 7. c. 4.

CHAP IX.
Praxagoras.

Praxagoras came a little after *Diocles*, living at the latest about the time of *Aristotle*. His Fathers name was (*a*) *Nicarchius*. (*b*) He was at the Isle of *Cos* as well as *Hippocrates*, and of the same Family, that is, of the *Asclepiades*, with this peculiarity, that he was the last,

(*a*) De dissectiones vulv. cap ult

(*b*) Method. Med. lib. 1.

laſt, the Family being extinct in him. This is the obſervation of *Galen*, with which *Suidas* does by no means agree, who ſays, there were ſeven deſcendants from *Hippocrates*, all Phyſicians, who ſucceſſively bore his name, but I am rather apt to credit *Galen*.

Praxagoras is reckon'd the third after *Hippocrates*, who worthily maintain'd the honour of rational Phyſick. *Galen* ſpeaks honourably of him, as a man that underſtood his buſineſs excellently well. He left ſeveral Books which are loſt. *Galen* cites ſome of them, as that of the uſe of abſtinence, thoſe of the ordinary and extraordinary ſymptoms of Diſeaſes, another entituled, of natural things, or things which naturally happen, and another of Medicaments.

He paſt in his time for a great Anatomiſt, but all that he wrote upon that ſubject being loſt, we know nothing of his Sentiments, except that he believed with *Ariſtotle*, that the Nerves come from the Heart. He added (*d*) that the Arteries turn to Nerves as their cavities grow ſtraight towards the extremities. He held with this Philoſopher, that the brain was of little uſe, and look'd upon it as only an appendix to the ſpinal Marrow. He maintain'd alſo that the (*e*) Arteries contain'd no Liquor, an opinion which we ſhall ſee driven farther by *Eraſiſtratus*. From hence we may conclude, that *Praxagoras* was the firſt Author that diſtinguiſh'd the arteries properly ſo call'd from the veins. The Phyſicians of the preceding ages having indifferently call'd both veins and arteries by the name of veins.

(*d*) Galen. de decret. Hippocrat. & Platon.

(*e*) De dignoſcend. Pulſ. l. 4. cap. 2.

Praxagoras was the firſt that diſtinguiſh'd with more exactneſs than before the humours or juices of the body. (*f*) *Rufus Epheſius* reports, that he ſaid of theſe juices, that one was ſweet, another (*g*) equally, mix'd or temperate, (*h*) another reſembled Glaſs, which was a ſort of Flegm very penetrant, another ſower, a-

(*f*) *See the Anatomy of* Hippocrates *and* Ariſtotle.

(*g*) Ἰσόκρατος.

(*h*) Ὑαλοειδὴς.

nother nitrous, another of the colour of a Leek, another salt, another bitter, another like the yolk of an Egg. He added besides these two other sorts of Juices, one which he call'd (i) ξυσιν. (i) Raking, that is, which produced a sense in the part, as if it were scrap'd with a Knife or some such Instrument, the other he call'd (k) στασιμον. (k) fix'd. (l) Most diseases according to him depended upon these dispositions of the humours, and it was his opinion, that it was in vain to look any where else, than into the humours for the causes of health or sickness. (m) *Galen* limits the number of humours, which *Praxagoras* distinguished to ten, without reckoning the blood which makes eleven, but he does not specify what they were.

These names, as well as those taken from the colour of a Leek and the Yolk of an Egg are really new. But those of sowre, bitter, nitrous, &c. were applied by Hippocrates, *to the same things before.*

(l) Introduct cap 9.

(m) De facult. Nat. l. 2. c. 9

There are divers specimens of the practice of *Praxagoras* in *Cælius Aurelianus*. Amongst other things we find that he was very much for (n) vomits. He gave them even in the Quinsey and in Convulsions, the same he did also in the Iliack Passion, as well as *Hippocrates*, but he urg'd them further, continuing them until the Excrements came up at the mouth, which is a symptom that comes in the extremity of this distemper, without giving a vomit. He seem'd to be a very bold practitioner; for in this distemper, if the Remedies did not operate, he ordered an incision to be made into the Belly, and even into the Gut itself, and the Excrements to be drawn out, and the wound to be sewed up again. This example, and those before cited, shews that from the beginning of Physick, they tried all means they could think of to answer their ends, how dangerous soever. As for the rest, *Praxagoras* followed pretty close the practice of *Hippocrates*. He believ'd the Fevers began in the *Vena Cava*, or that the seat of the Fever was in the Trunk of the Great Vein, between the Liver and the Kidneys. He had several Scholars, the most con-

(n) Cælius Aurelian acut. l. 3. cap. 17.

(o) Rufus Ephesius.

considerable of whom were *Herophilus*, *Philotimus*, and *Plistonicus*, of whom we shall speak in the following Book.

CHAP X.
Petron.

WE must here take notice of one *Petron* or *Petronas*, who liv'd, as *Celsus* says, before *Erasistratus*, and *Herophilus*, and presently after *Hippocrates*. *Galen* (*a*) after having spoken of those who macerate their Patients by too long abstinence, blames this *Petron* for t'other extream, that is, for feeding them too much. But *Celsus* before-cited, tells us something of his Method, which is very singular. (*b*) *Petron*, says he, covered Men in Fevers with abundance of Cloaths, that he might make 'em very hot, and very thirsty. And when the Fever began to abate a little, gave them cold water to drink; and if he moved Sweat, he thought he had freed the Patient, if not, he gave them more cold water, and forced them to Vomit. If either way the Fever was taken off, he gave them Roast Pork and Wine. If it were not taken off, he gave them Water, in which Salt was boil'd, that they might cleanse their Stomachs by Vomit; and herein consisted his whole Practice.

(*a*) Comment in lib. 1. Hippoc. de victus. ratione in acutis.

(*b*) Celsus l. 3 cap. 9.

CHAP. XI.
Menecrates *and* Critobulus.

MEnecrates was of *Syracuse*, and lived in the time of *Philip* King of *Macedonia*, Father to *Alexander the Great*: He had so good an opinion of his profession, that he thought he might recall the times, in which Physicians past for Gods. He relished extreamly well (*a*) the *Epithete*, with which *Homer* compliments

(*a*) Ἰσόθεοι φῶς. A Man equal to a God. *An Epithete which he bestows likewise upon some other of his Heroes.*

Machaon. He caused himself to be called *Jupiter*, but *Philip* mortified him very much. This Prince having received a Letter from *Menecrates* which began thus. (*b*) Menecrates Jupiter *wishes all Prosperity to King* Philip, made him this answer; Philip (*c*) *wishes health to* Menecrates; signifying thereby that he was brain-sick, and that he might not doubt of it, *Philip* adds, that he advised him to go to *Anticyra*, an Island famous for producing Hellebore, used in the cure of Mad Folks, as we have already observed. *Plutarch* reports the same of King *Agesilaus.*

Philip put also another signal affront upon *Menecrates.* Having invited him to a very magnificent Treat, he caused a Table to be provided for him apart upon a raised Platform, with a Pot of Incense upon it, and gave order, that while the rest of his Guests were plentifully treated at another Table, they shou'd feed him with smoak. (*d*) *Elian* says, that *Menecrates* was at first very proud of the Honour that was done him, till hunger began to press him.

(*f*) *Athenæus* tells us several other Circumstances altogether as pleasant of his Conduct. *Menecrates* (says this Author) *used to make all those that he cured of the* Epilepsy *enter into an obligation in Writing, that they would obey and follow him for the time to come, as Servants do their Master. Athenæus* adds, that one *Nicostratus* of *Argos* being freed from this Distemper by *Menecrates*, followed him by the name and in the habit of *Hercules.* Another called *Nicagoras* followed him in the habit of *Mercury*, Equipt with the Wings and *Caduceus* of that God. One *Astycreon* was the 3d of his Train, with the name and equipage of *Apollo*, a fourth was rigg'd out like *Esculapius. Menecrates* himself had on a purple Robe, with a Crown of Gold on his head, and a Scepter in his hand, with the Buskins of the Gods.

With

(*b*) Καιρειν, εὐπράτειν. *To be joyful or prosperous.*

(*c*) ὑγιάνειν; to be in health *These were all common salutations in the Superscriptions of Letters. But this latter was used equivocally on this occasion.*

(*d*) P. 469.

(*e*) Var. Hist. lib. 12. c. 5.

(*f*) Deipnosophist. lib. 7. c. 10.

With this Train of Gods he took a progreſs through the Cities of *Greece*. He wrote to King *Philip* in theſe Terms, *You reign over* Macedonia, *and can when you pleaſe deſtroy thoſe that are in health, but I can reſtore health and preſerve it to thoſe that have it, if they be obedient to me, and can ſecure them to old Age. Your* Macedonians *are your Guards and Followers, thoſe that outlive Diſtempers are mine, for I* Jupiter *give Life.*

The Hiſtory of this Phyſician will ſerve to divert the Reader, if it be of no other uſe. There was likewiſe another *Menecrates*, of whom we ſhall ſpeak of in his turn, that we may not confound him with the former, (*g*) as *Voſſius* has done.

(*g*) De Philoſophia cap. 1.

There was at the ſame time another Phyſician of more prudence than *Menecrates*, he was called *Critobulus*. (*h*) He ſucceeded ſo happily in drawing the Arrow out of the Eye of King *Philip*, and in the management of the Cure, that it occaſioned no deformity to his Face.

(*h*) Plin. lib. 7. cap. 37.

CHAP. XXII.

Philip, Glaucias, Alexippus, Pauſanias, Alexais, *and* Androcydas.

AMong the Phyſicians of *Alexander* the Great, was one *Philip*, an *Acarnanian*, in whom he repoſed ſo much confidence, that he took before his Face a Medicine which he had brought him, before his Phyſician could read a Letter, which *Alexander* put into his hands, at the ſame time, by which he receiv'd advice, that *Philip* would poyſon him This may very well be the ſame *Philip*, who is by (*a*) *Celſus* called an *Epirot*, *Acarnania* being a part of *Epirus*. This latter *Philip*, ſays this Author, being at the Court of King *Antigonus*, and having promiſed to cure one of his

(*a*) Lib. 3. cap. 21.

Courtlers of a Dropſie of the mildeſt kind, had not the ſucceſs he expected, through the irregularity of his Patient, who, inſtead of abſtaining from meat and drink, as he was ordered, eat the very Cataplaſms that were applied to him, and drank his own Water. 'Tis not impoſſible, but that the ſame *Philip*, who was Phyſician to *Alexander*, might be ſo alſo to *Antigonus* his Succeſſor in *Aſia*. This Phyſician followed in ſome meaſure the method of *Hippocrates*, who ordered his Patients to eat and drink very little in a Dropſie. The Author of this Hiſtory adds, that another famous Phyſician, who was Scholar to *Chriſippus*, had before prognoſticated, that the Patient would not be cured; and being told, that *Philip* promiſed to cure him, made anſwer, that *Philip conſidered only the Diſeaſe, but he the humour of the Patient. This Phyſician in all probability could be none but* Eraſiſtratus, *of whom we ſhall ſpeak in the following book.*

Glaucias, another Phyſician of *Alexander*, was more unhappy than the former. For *Alexander* imputing to him the Death of his favourite *Hephæſtion*, who was his Patient in his laſt Sickneſs, cauſed him to be crucified.

Plutarch ſpeaks of two more Phyſicians to *Alexander*, or great men of his Court, whereof one was called *Alexippus* and the other *Pauſanias*, ſaying that the firſt having cured *Peuceſtas* of a Diſeaſe, *Alexander* wrote him a Letter of thanks, and the latter intending to give Hellebore to *Craterus*, he wrote to him alſo partly to teſtifie his concern for *Craterus* his Illneſs, and partly to exhort the Phyſician, to proceed with all the caution neceſſary, to make his Medicine effectual.

Pliny mentions a Phyſician named *Androcydas*, who wrote to *Alexander* in theſe Terms, *When you drink Wine, remember that you drink*

the

the Blood of the Earth; he adds, that as Hemlock is poyſon to a man, ſo Wine is poyſon to Hemlock.

CHAP. XIII.

Syenneſis, Diogenes, Clidemus, Thraſias, *and* Alexias.

TO the preceeding Phyſician we may add, thoſe that are cited by *Ariſtotle* and *Theophraſtus*, and are not reckoned among the Antient Phyſicians; as one (*a*) *Syenneſis* of *Cyprus*, and one *Diogenes Apolloniates* of whom the former makes mention, reporting ſome fragments of their writing, by which it appears that they believed with *Polybus*, that the Veins have their Origine from the Head. One *Clidemus* of *Platæa*, cited by the latter, and one *Thraſias* of *Montine*, who bragg'd that he had a Drug of ſuch a property, that it would kill without pain. The ſame *Thraſias* uſed to ſay, that the ſame thing would purge one man and not another, which he proved by the example of a Shepherd that eat a handful of *Hellebore* without being moved by it. To this Shepherd, he added one of his own Scholars, who was alſo a famous Phyſician, one *Eudemus* a ſeller of Medicines, and another *Eudemus* of *Chio*, who were all unmoved by *Hellebore*.

FINIS.